Allegations Concerning Myatt And The Occult

Introduction

Some Reminders Of The Numen

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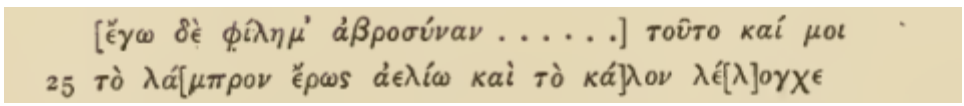
Antinomianism And The Philosophy Of Pathei-Mathos

A 2026 Interview: David Myatt And Aymenn Jawad Al-Tamimi

Concerning The Occult: A Matter Of Honour

A Similitude For Our Times

Introduction


[ἔγω δὲ φίλημ᾽ ἀβροσύναν . . . . . .] τοῦτο καί μοι
τὸ λά[μπρον ἔρως ἀελίω καὶ τὸ κά]λον λέ[λ]ογχε

Ξ Ξ Ξ

Given the persistence of particular and unproven allegations about me, mostly concerning the Occult, collected here are various texts regarding such allegations several of which were written by third-parties over the past few years.

As noted in one of the texts:

> "[I]n such matters it is purely a question of character; of a personal knowing of a individual extending over a significant period of time. On making one's own judgment about an individual on the basis of such a personal knowing; with the fair, the cultured, thing to do, if a person does not have such a personal knowing of a individual, is to give that person the benefit of the doubt. It is surely a sign of our modern, as of our past, times that so few in such matters as rumours, hearsay, lies and allegations, give the person who is the subject of, or subjected to such things, the benefit of the doubt." *A Personal Knowing, A Question Of Personal Character*

The texts are:

¶ Some Reminders Of The Numen.

§ Preface.
§ A Reminder.
§ Appendix A: More Indicative Allegations.
§ Appendix B: Allegations And A Modern Narrative.
§ Appendix C: Primary Sources.
§ Appendix D: Fallacies Of Reasoning And Related Definitions.

¶ A Personal Knowing, A Question Of Personal Character.

¶ Myatt And The Convenience Of Conjecture.

¶ Antinomianism And The Philosophy Of Pathei-Mathos

§ An Antinomian Enquiry.
§ Towards Appreciating Myatt's Philosophy Of Pathei-Mathos.
§ Interpreting The Rejection Of National Socialism By A Neo-Nazi.
§ War, Persecution, and Violence.

¶ A 2026 Interview: David Myatt And Aymenn Jawad Al-Tamimi.

¶ Concerning The Occult: A Matter Of Honour.

§ Preface
§ Journalists, Allegations, and Propaganda
§ The Logical Fallacy of Incomplete Evidence - A Case Study
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¶ A Similitude For Our Times.

Part One
§ Introduction.
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It should be noted that in the matter of authorship of contemporary written or printed material, such as material alleged to be by me, a primary source, as the author of one of the included texts wrote, "would be a text or an item which a person had confirmed they had written, or which two or more accredited forensic linguists were of the opinion, through for a example a comparison with the known works that person had confirmed they had written, that that person had indeed written the text or the item in question. A common fallacy is the assumption that certain published, often printed, material – such as the text of an interview – are primary sources whereas, unless verified by certain means they are secondary sources. Hence, an interview with an individual printed in a newspaper or magazine is a secondary source, often judged to be hearsay, unless and until the interviewee and/or the interviewer affirms (for example in a Court of Law) that it is or was a true and accurate account of what that interviewee said, or, if a recording was made, unless or until that recording has been verified as authentic by the person interviewed and/or verified as untampered with by an agreed expert (for example one appointed by the Police or similar authority) with a history of testimony in Courts of Law." *Myatt And The Convenience Of Conjecture*.

Ξ Ξ Ξ

David Myatt
June 2026 CE
JD 2461215.753
Muharram 1448

Some Reminders Of The Numen

° Preface.
° A Reminder.
° Appendix A: More Indicative Allegations.
° Appendix B: Allegations And A Modern Narrative.
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Preface

The following text, *A Reminder*, is a reply David Myatt sent to a personal correspondent who enquired about his response to particular allegations resulting from an interview Myatt gave which was published as *A May Day Interview With David Myatt 2024* and included in the book *Seven Interviews*. {1}

The person who had asked the questions in that interview later, possibly employing the royal "we" and in a 17-page article titled *Lest We Forget*, boasted that he and others "crafted questions that were deliberately designed to be short in order to yield the most information. They also contained traps to see if it was actually David Myatt responding." Among the allegations made were that Myatt's weblog - davidmyatt dot wordpress dot com - was not run by him and that the Greek translations and commentaries published under Myatt's name {2} were by other people such as "the professor sponsored by the FBI who wrote Devil's Quran."

The polemicist who wrote *Lest We Forget*, again possibly employing the royal "we", concluded that what he termed 'red-flags' "were enough to convince us that it wasn't David Myatt that was being 'interviewed' – if you can even call it that – but someone else. Another thing to note is that all of the questions were answered with information that is publicly available." The polemicist also wrote that it was a matter of blind faith to believe that there is "a 75 year-old man [who] is somehow fluent in millennial lingo and acronyms, computer programmer dialect, and has the time to manage more than four pseudonyms (and argue with more controlled by him), one social media account and write articles for three websites while writing dense pdfs on Greco-roman and Arabic mysticism". In an attempt at humour the polemicist concluded that either "David Myatt is writing articles and giving interviews from the acausal [or] someone else is writing and giving interviews under his name."

However, all the allegations made by the polemicist were subsequently revealed to be without substance {3} with the author of the detailed refutation asking a relevant question:

> "Why such beliefs, such phantasmagorical stories, about DM? Are they designed or penned, consciously or otherwise, to compliment the beliefs of the multitude of public allegationists and denigrators of David Myatt who refuse to or who cannot answer questions asked of them, as outlined in the 2025 text *Allegations And A Modern Narrative*? {4} and which beliefs "describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations."

Rufus Malisius
April 2026

{1} *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf
Four of the interviews are available in the 2023 book *An Uncertitude Of Knowing*, ISBN-13 978-8394746575
{2} Translations and scholarly commentaries such as:
(i) *Corpus Hermeticum: Eight Tractates*, (a) Printed book, ISBN-13 978-1976452369 (b) Gratis pdf https://

davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf
(ii) *Anaximander, Imbalance, And Opposites*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/02/dwmyatt-anaxmander.pdf
(iii) *The Gospel Of John*, Part One, chapters 1-5, https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf
{3} qv. *More Indicative Allegations,* which includes the refutation titled *The Question Of Mr Myatt* with its *An Amusing Addendum* is included here as Appendix A.
{4} *Allegations And A Modern Narrative*, included here as Appendix B.

A Reminder

Rufus M: What is your response to the allegations made subsequent to a May 2024 interview you gave?

DM: The allegations were not unexpected, partly because they seemed to be somewhat symptomatic of a desire, possibly unconscious or possibly otherwise and by certain types of persons, to demean and to discredit; and partly because they revealed a lack of that supra-personal, that a-causal, perspective of the temporal nature of all causal abstractions and of our own mortal existence, brief as such an existence is. A perspective which, as I have endeavoured to express several times in the past decade or more, a personal pathei-mathos can reveal.

One of which expressions was in respect of humility. That, as a result of our pathei-mathos, it is by and through humility that

> "we do what we do not because we expect some reward, or some forgiveness, given by some supra-personal supreme Being, or have some idealized duty to such a Being or to some abstraction (such as some nation, some State) but because it is in our very nature to do an act of compassion, a deed of honour: to do something which is noble and selfless.
>
> That is, we act, not out of duty, not out of a desire for Heaven or Jannah, or enlightenment or some other "thing" we have posited – not from any emotion, desire or motive, not because some scripture or some revelation or some Buddha says we should – but because we have lost the illusion of our self-contained, personal, identity, lost our Earth-centric, human-centric, perspective, lost even the causal desire to be strive to something different, and instead just are: that is, we are just one microcosmic living mortal connexion between all life, on Earth, and in the Cosmos. For our very nature, as human beings, is a Cosmic nature – a natural part of the unfolding, of the naturally and numinously changing, Cosmos.
>
> Thus a personal humility is the natural balance living within us; that is, we being or becoming or returning to the balance that does not give rise to ἔρις. Or, expressed simply, humility disposes us toward gentleness, toward kindness, toward love, toward peace; toward the virtues that are balance, that express our humanity.
>
> This personal humility inclines us toward σωφρονεῖν; [1] toward being fair, toward rational deliberation, toward a lack of haste. Toward a balanced judgement and thence toward a balanced life of humility, wu-wei, and a knowing of the wisdom of Δίκα. [2] There is nothing especially religious here, nor any given or necessary praxis. No techniques; no supplication to some-thing or to some posited Being. No expectation of reward, in this life or some posited next life. Only an interior personal change, an attempt to live in a certain gentle, quiet, way so as not to intentionally cause suffering, so as not to upset the natural balance of Life." [3]

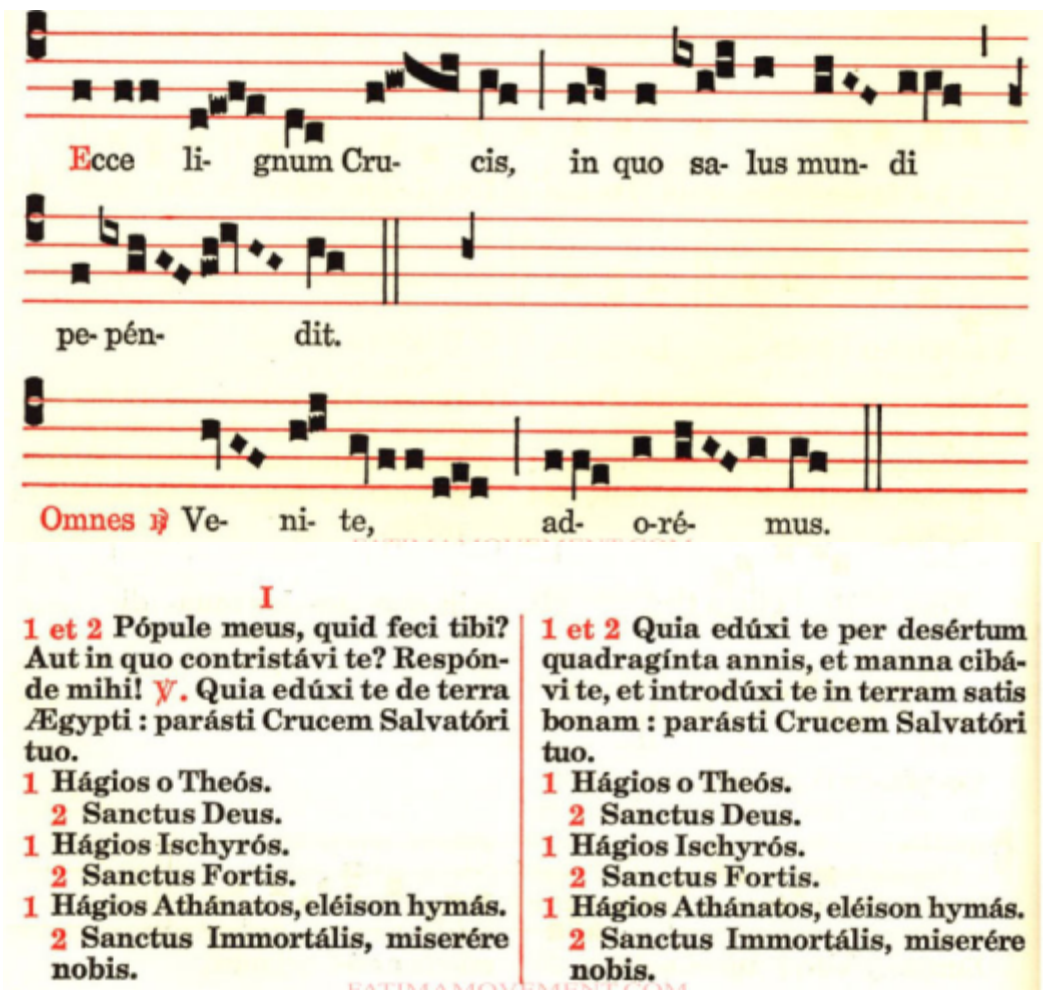
It is also as if the person or persons, who with their Certitude-of-Knowing made those and who make similar allegations, have no experience of or intuition regarding the numinous: of 'the immanence and

transcendent sublimity of the numen', the divine, such as would make them aware of or feel "the sapientia which is a revealing of all beings", as described, for example, at the beginning of the Ιερός Λόγος tractate of the Corpus Hermeticum:

> Δόξα πάντων ὁ θεὸς καὶ θεῖον καὶ φύσις θεία. ἀρχὴ
> τῶν ὄντων ὁ θεός καὶ νοῦς καὶ φύσις καὶ ὕλη, σοφία εἰς
> δεῖξιν ἀπάντων ὤν· ἀρχὴ τὸ θεῖον καὶ φύσις καὶ ἐνέργεια
> καὶ ἀνάγκη καὶ τέλος καὶ ἀνανέωσις [...]
> τὸ γὰρ θεῖον ἡ πᾶσα κοσμικὴ σύγκρασις φύσει ἀνανεου-
> μένη· ἐν γὰρ τῷ θείῳ καὶ ἡ φύσις καθέστηκεν
>
> The numen of all beings is the theos: numinal, and of numinal physis.
> The origin of what exists is the theos, who is Perceiveration and Physis and Substance:
> The sapientia which is a revealing of all beings.
> For the numinal is the origin: physis, vigour, incumbency, accomplishment, renewance [.....]
>
> The divine is all of that mixion: renewance of the cosmic order through Physis
> For Physis is presenced in the divine. [4]

Where 'sapientia' is not 'wisdom' as defined for instance in the Oxford English Dictionary - the quality of being wise, as in a soundness of judgement in the choice of means and ends - but a presencing, a revealing, within an individual of the nature (the physis) of beings and thus of how all beings are connected, through Being, and of why all denotata are divisive and obscure this connectedness and such a wordless presencing. Which I surmise is what a saying attributed to Anaximander implied, as I saught to explain in my *Anaximander, Imbalance, And Opposites*. [5]

In the real world, of prejudice, egoism, pride, belief in and reliance on denotata, where a 'classical education' and thence a certain perspective born of a scholarly study is the purveu of a minority, such allegations, and now their dissemination by modern rapid means of communication, are only to be expected; as is the acceptance of and belief in those allegations by many others.

But there are moments when reminders of other ways to appreciate, to feel, to be, "all of that mixion" are or can be presenced, with today being such reminder for this one particular fleeting and Earthly-bound emanation whose Uncertitude-of-Knowing was a gift from the early-dying of two others.

Ecce li- gnum Cru- cis, in quo sa- lus mun- di
pe- pén- dit.
Omnes ℣ Ve- ni- te, ad- o-ré- mus.
I
1 et 2 Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi! ℣. Quia edúxi te de terra Ægypti : parásti Crucem Salvatóri tuo.
1 Hágios o Theós.
2 Sanctus Deus.
1 Hágios Ischyrós.
2 Sanctus Fortis.
1 Hágios Athánatos, eléison hymás.
2 Sanctus Immortális, miserére nobis.
1 et 2 Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam : parásti Crucem Salvatóri tuo.
1 Hágios o Theós.
2 Sanctus Deus.
1 Hágios Ischyrós.
2 Sanctus Fortis.
1 Hágios Athánatos, eléison hymás.
2 Sanctus Immortális, miserére nobis.
(Tommaso Ludovico da Vittoria)

David Myatt
Feria VI in Passione et Morte Domini
2026

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[1] As mentioned in *One Perceiveration* regarding σωφρονεῖν, I use it

> in preference to σωφρονέω/σωφροσύνη - as a synonym for "a fair and balanced personal, individual, judgement" (that is, thoughtful reasoning, or wisdom) whereas in classical and Hellenic terms the expression should be τὸ σωφρονεῖν/εἰς τὸ σωφρονεῖν which imply 'to be discreet (Ag. 1425), being moderate, having good judgement', and so on. Here, as with Δίκα (in preference to δίκη) I have used a form or variant of a specific Greek word in order to suggest a modern philosophical meaning (or principle) and differentiate it from the conventional lexicographic meaning. But it would perhaps, with the hindsight of some years, have been better to avoid confusion and instead given and then used transliterations - sophronein, Dika - as I did (following the example of Jung) with ἐναντιοδρομίας/enantiodromia. That is, using the transliterations as Anglicized terms, as I do with my usage of πάθει μάθος - especially when the transliteration is employed - for such Anglicized terms do not follow the correct Greek grammatical (inflective) usage, with my writingsthus employing expressions such as "a pathei-mathos", "that pathei-mathos", "which pathei-mathos", "our accumulated pathei-mathos", "my pathei- mathos", and of course "the philosophy of pathei-mathos".
>
> https://davidmyatt.wordpress.com/wp-content/uploads/2020/02/dwmyatt-one-perceiveration-v5.pdf

[2] As mentioned in Appendix I, *The Principle of Δίκα*, of *The Numinous Way Of Pathei-Mathos*,

> "In respect of Δίκα, I write - spell - it thus in this modern way with a capital Δ to intimate a new, a particular and numinous, philosophical principle, and differentiate it from the more general δίκη. As a numinous principle, or axiom, Δίκα thus suggests what lies beyond and what may have been the genesis of δίκη personified as the goddess, Judgement – the goddess of natural balance, of the ancestral way and ancestral customs.
>
> Thus, Δίκα does not mean nor imply something theological, but rather implies the natural balance, the reasoned judgement, the thoughtful reasoning – σωφρονεῖν – that πάθει μάθος brings and restores, and which accumulated πάθει μάθος of a particular folk or πόλις forms the basis for their ancestral customs. δίκη is therefore, as the numinous principle Δίκα, what may be said to be a particular and a necessary balance between ἀρετή and ὕβρις – between the ὕβρις that often results when the personal, the natural, quest for ἀρετή becomes unbalanced and excessive. That is, when ἔρις (discord) is or becomes δίκη – as suggested by Heraclitus in Fragment 80 -
>
> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ΄ ἔριν καὶ χρεώμενα [χρεών]
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord."
>
> https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[3] *Numinous Expiation*, 2012, https://davidmyatt.wordpress.com/numinous-expiation/

[4] The somewhat extensive commentary that follows is from my *Corpus Hermeticum: Eight Tractates*, ISBN-13 978-1976452369

The numen of all beings is [the] theos. Δόξα πάντων ὁ θεὸς. The sense of δόξα here, especially given the following mention of θεῖος and φύσις, is of immanence and of transcendent sublimity, encompassing both (i) the interpretation given to the word in LXX and the New Testament, of a divine glory (qv. Exodus 16:10, Matthew 25:31, and Luke 2:9) and thus of what is considered to be - that is, is outwardly manifest as - glorious, or splendid, as in Matthew 4:8, a sense well-expressed in the Latin of Jerome: iterum adsumit eum diabolus in montem excelsum valde et ostendit ei omnia regna mundi et gloriam eorum, and (ii) the classical, more personal sense, of honour, and reputation or repute, the latter as for example referenced by Boethius: Unde non iniuria tragicus exclamat: ῏Ω δόξα, δόξα, μυρίοισι δὴ βροτῶν οὐδὲν γεγῶσι βίοτον ὤγκωσας μέγαν (Book III, vi).

Hence I have opted for 'numen', rather than the usual 'splendour' or 'glory' which do not, in my view given their modern connotations and common usage, express the sense of the Greek; with the meaning of 'numen' here being expressed by what follows: "numinal and of numinal physis", where by numinal - in this ἱερός λόγος - is meant divine not in the specific sense of a monotheistic and Biblical (a masculous) God but in the more general sense of pertaining to a deity or deities, male or female, as in a paganus (and not necessarily patriarchal) polytheism.

In this paganus context, the numinous is therefore what is, or what manifests (presences) or can manifest or remind us of (what can reveal) what is regarded or understood as sacred, numinal, sublime, awe-inspiring, beautiful, noble, esoteric, beyond the mundane, and beyond our ability, as mortals, to control. Thus, in terms of ἱεροί λόγοι in general, the numen reminds us of 'the natural order of things' (the physis of theos, of theoi, of Nature and of the heavens), reminds us of our own physis, and thus of our duties and responsibilities as mortals (especially in relation to deities) and thence the need to avoid hubris.

In respect of hubris, Hesiod, in Ἔργα καὶ Ἡμέραι [Works and Days], vv 213-218, wrote:

> σὺ δ᾽ ἄκουε δίκης, μηδ᾽ ὕβριν ὄφελλε:
> ὕβρις γάρ τε κακὴ δειλῷ βροτῷ: οὐδὲ μὲν ἐσθλὸς
> 215 ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ᾽ ὑπ᾽ αὐτῆς
> ἐγκύρσας ἄτῃσιν: ὁδὸς δ᾽ ἐτέρηφι παρελθεῖν
> κρείσσων ἐς τὰ δίκαια: Δίκη δ᾽ ὑπὲρ Ὕβριος ἴσχει
> ἐς τέλος ἐξελθοῦσα: παθὼν δέ τε νήπιος ἔγνω
>
> You should listen to [the goddess] Fairness and not oblige Hubris
> Since Hubris harms unfortunate mortals while even the more fortunate
> Are not equal to carrying that heavy a burden, meeting as they do with Mischief.
> The best path to take is the opposite one: that of honour
> For, in the end, Fairness is above Hubris
> Which is something the young come to learn from adversity.

Notes:

a. δίκη. The goddess of Fairness/Justice/Judgement, and – importantly – of Tradition (Ancestral Custom). In Ἔργα καὶ Ἡμέραι, as in Θεογονία (Theogony), Hesiod is recounting and explaining part of that tradition, one important aspect of which tradition is understanding the relation between the gods and mortals. Given both the antiquity of the text and the context, 'Fairness' – as the name of the goddess – is, in my view, more appropriate than the now common appellation 'Justice', considering the modern (oft times impersonal) connotations of the word 'justice'.
b. Mischief. The sense of ἄτῃσιν here is not of 'delusion' nor of 'calamities', per se, but rather of encountering that which or those whom (such as the goddess of mischief, Ἄτη) can bring mischief or misfortune into the 'fortunate life' of a 'fortunate mortal', and which encounters are, according to classical tradition, considered as having been instigated by the gods. Hence, of course, why Sophocles [Antigone, 1337-8] wrote ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή (mortals cannot be delivered from the misfortunes of their fate).
c. δίκαιος. Honour expresses the sense that is meant: of being fair; capable of doing the decent thing; of dutifully observing ancestral customs. A reasonable alternative for 'honour' would thus be 'decency', both preferable to words

such as 'just' and 'justice' which are not only too impersonal but have too many inappropriate modern connotations.
d. νήπιος. Literal – 'young', 'uncultured' (i.e. un-schooled, un-educated in the ways of ancestral custom) – rather than metaphorical ('foolish', ignorant).

Theos. θεὸς. As with the Pœmandres tractate, I have opted for a transliteration, for the Biblical 'God' is not what is meant here, given the title of the tractate and the content, while the word 'god' (singular, lower case) now has certain connotations (some of which are theological) not always relevant to ancient Greek deities. In terms of theos, what is most probably meant here - cf. Hesiod's Theogony - is the, or a, prime, first, or primordial deity (such as Οὐρανός) from whence came-into-being the other Greek deities, including Zeus (cf. the use of πρῶτον by Plato in *Timeas,* 69b).

Thus, in respect of this tractate, I translate θεοὶ not as 'gods' but as 'deities' in the hope of providing a more balanced view of this particular ancient paganus text.

Physis. As in my translation of Pœmandres tractate I have given a transliteration to suggest, as I wrote there, "something more than what 'nature' or 'character' - of a thing or person - denotes. That is, to know what is real and apprehend the physis of those real things - νοῆσαι τὴν τού των φύσιν; to discern the physis, the true nature, of beings. That is, to have an understanding of ontology; for physis is a revealing, a manifestation, of not only the true nature of beings but also of the relationship between beings, and between beings and Being".

Occasionally I have capitalized physis, when the context merits it, such as when the physis of what we term Nature is meant or implied; or when - as here at the beginning - it is an attribute of theos.

τῶν ὄντων. What is real/what exists (Reality/Existence) - qv. the beginning of the Pœmandres tractate, and my commentary thereon.

νοῦς. *Perceiveration,* not 'mind', qv. Pœmandres 2.

substance. ὕλη, the *materia* of 'things' and living beings - contrasted with οὐσία, essence. qv. Pœmandres 10.

sapientia. σοφία. qv. Pœmandres 29.

vigour. ἐνέργεια. In the sense of vitality and vigorous activity. See my note on ἡ εἱμαρμένη, Pœmandres 15.

incumbency. Often personified as Ἀνάγκης, the primordial goddess of incumbency; that is, of wyrd: of that which is beyond, and the origin of, what we often describe as our Fate as a mortal being. To render ἀνάγκη here somewhat blandly as 'necessity' is to miss both the subtle esotericism of an ἱερός λόγος and what Empedocles wrote:

> ἔστιν Ἀνάγκης χρῆμα, θεῶν ψήφισμα παλαιόν,
> ἀίδιον, πλατέεσσι κατεσφρηγισμένον ὅρκοις·
> εὖτέ τις ἀμπλακίῃσι φόνωι φίλα γυῖα μιήνῃ,
> νείκεΐ θ' ὅς κε ἐπίορκον ἁμαρτήσας ἐπομόσσῃ,
> δαίμονες οἵτε μακραίωνος λελάχασι βίοιο,
> τρίς μιν μυρίας ὥρας ἀπὸ μακάρων ἀλάλησθαι,
> φυομένους παντοῖα διὰ χρόνου εἴδεα θνητῶν
> ἀργαλέας βιότοιο μεταλλάσσοντα κελεύθους.
> αἰθέριον μὲν γάρ σφε μένος πόντονδε διώκει,
> πόντος δ' ἐς χθονὸς οὖδας ἀπέπτυσε, γαῖα δ' ἐς αὐγὰς
> ἠελίου φαέθοντος, ὁ δ' αἰθέρος ἔμβαλε δίναις·
> ἄλλος δ' ἐξ ἄλλου δέχεται, στυγέουσι δὲ πάντες.

τῶν καὶ ἐγὼ νῦν εἰμι, φυγάς θεόθεν καὶ ἀλήτης,
Νείκεϊ μαινομένωι πίσυνος.

There exists an insight by Ananke, an ancient resolution
Of the gods, immutable and sealed by vows,
Regarding when one of the daimons - those whose allotted portion of life is long -
Has their own hands stained from murder
Or who, once having sworn an oath, because of some feud breaks that oath.
For they shall for ten thousand tripled seasons wander away from the beautified,
Begotten during that period in all manner of mortal form
And exchanging during that voyage one vexation for another:

The fierce Ætherials chase them to the Sea,
The Sea spits them out onto dusty ground,
Gaia hurls them to the burning light of the Sun
Who flings them back to those swirling Ætherials.
Moved from one to the other, all detest them.

I am one of those, a vagabond in exile from the gods
Who has to rely on strongful Disagreement.

Die Fragmente der Vorsokratiker, Diels-Kranz, B115

Notes:

νεῖκος (disagreement) is - according to what we can adduce of the philosophy of Empedocles from the fragments of his writings that we possess - a fundamental principle, and one understood in relation to another fundamental principle, Φιλότης, expressive as they both are of the logos (λόγος) by which we can possibly apprehend the workings of the cosmic order (κόσμος). However, the common translations - of 'strife' and 'love' respectively - do not in my view express what Empedocles seems to be trying to convey, which is 'disagreement' and 'fellowship' (a communal or kindred working-together in pursuit of a common interest or goal). For while disagreement sometimes disrupts fellowship, it is often necessary as the genesis of productive change.

Thus, just as Odysseus had to rely on the support of Athena, who disagreed with how Poseidon treated Odysseus, so does the 'vagabond in exile from the deities/the gods' have to rely on disagreements among the immortals to end their own exile.

mixion. Alternate (old) spelling of mixtion, meaning the condition or state of being mixed, melded, compounded, combined.

[5] The Greek saying attributed to Anaximander is:

ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν

My translation:

< [the] source ... of beings is the un-definitive [1]...>
Where beings have their origin there also they cease to exist: offering payment [2] to balance [3], one to another, their unbalance for such is the arrangement of what is passing. [4]

Commentary:

1. Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is meant, although many explanations have been suggested over many centuries including the speculation that 'apeiron' is the first principle, the ἀρχὴ, of beings, with ἄπειρον almost invariably translated by words such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often

overlooked, a lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular task, qv. Odyssey: 3.431-435, and my translation:

> ὣς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
> ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
> Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
> ὅπλ’ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
> ἄκμονά τε σφῦραν τ’ ἐυποίητόν τε πυράγρην,
> οἵσίν τε χρυσὸν εἰργάξετο
>
> Such were his words, and all of his sons occupied themselves with those things
> So that an ox arrived from the fields; the comrades of the vigourous Telemachus
> Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
> Those bronze tools with which he accomplished his art:
> A hammer, anvil and well-made fire-tongs
> Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of beings is 'un-definitive', incapable of resolution because we do not posses the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

2. Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ’ Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ΄ ἔριν καὶ χρεώμενα [χρεών]
>
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

3. In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

4. In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ’ ἀπήμων τὸν δι’ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?

Source: https://davidmyatt.wordpress.com/wp-content/uploads/2024/02/dwmyatt-anaxmander.pdf

Appendix A
More Indicative Allegations

In early 2025 certain allegations about a certain Mr Myatt were published in *The David Myatt Question* chapter of a phantasmagorical story, *Lest You Forge*t, in which the author(s) made multiple allegations about a 2024 interview which was published under the title *Some Questions for David Myatt, July 2024* on the 'davidmyatt.wordpress.com' blog. [1] The interview was also included in the compilation *Seven Interviews*, 2022-2024. [2]

The allegations were the subject of a chapter in a July 2025 essay titled *Revisiting A Phantasmagorical Story*, [3] and what was and is interesting is that the allegations were penned by a person or persons who or which associated themselves with a particular strain of modern Western Occultism often described by its advocates as 'the left hand path'. Among the allegations were: (a) that the 'davidmyatt.wordpress.com' blog was not Myatt's own blog but was operated by someone else; (b) that the interviewee of that 2024 interview was not Myatt but someone pretending to be him, and (c) that the fake interviewee is the reason why he or she does not give video interviews or telephone interviews. [4]

What is also interesting is that the author(s) question whether the erudite translations and commentaries of Greek texts such as the Corpus Hermeticum published under Myatt's name [5] are really by him.

What is indicative is: (a) that those and similar claims, and demeaning slurs, have been made by journalists and others sympathetic to, or part of, a British political 'special interest group' whose chairperson has, since 1998, orchestrated a campaign to discredit Myatt [6] and (b) that other journalists, some academics, and other political 'special interest groups' have used such opinions about Myatt as 'reliable' sources with such opinions now embodying what the Establishment point-of-view on David Myatt is [7] and which point-of-view is trumpeted in the mainstream and other Media whenever Myatt's name is mentioned.

In the interest of balance and of scholarly research into the life and times of Myatt, we republish here the July 2025 response to the specific allegations made in that phantasmagorical story published under the title *Lest You Forget*. The response was titled *A Most Amusing Riposte*.

As the authors of that 2025 response asked:

> <begin quotation>
> Why such beliefs, such phantasmagorical stories, about DM? Are they designed or penned, consciously or otherwise, to compliment the beliefs of the multitude of public allegationists and denigrators of David Myatt who refuse to or who cannot answer questions asked of them, as outlined in the 2025 text *Allegations And A Modern Narrative*? [7] and which beliefs "describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations."
> <end quotation>

Egnatius Severin, et allæ
September 2025

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[1] https://archive.org/download/dwmyatt-interview-july-2024/dwmyatt-interview-july-2024.pdf

[2] https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

The contents are:

§ Some Questions for David Myatt, July 2024
§ An Interview On A Summer Solstice Eve, 2024
§ A May Day Interview, 2024
§ An Uncertitude Of Knowing, Four Interviews:
° Some Questions For DWM
° Myatt's Uncertitude Of Knowing
° David Myatt And The Pinch of Destiny
° Australian Interview

The four interviews in *An Uncertitude Of Knowing* are available in a 2023 printed paperback under that title: ISBN-13 978-8394746575

[3] https://archive.org/download/a-phantasmagorical-story-revisited/A_Phantasmagorical_Story_Revisited.pdf

[4] There are two reasons, discoverable by research using primary sources, why Myatt does not give such interviews, one past reason and one current. The first is described in part (v) of *The Question Of Mr Myat*t section below and concerns honour and a 1998 interview. The second is that, in the words of one essayist, Myatt has migrated from being an "in Time" political street activist (a neo-nazi thug) to being an "against Time" revolutionary 'theoretician of Terror' to now being an "above Time" philosopher; a migration well-described in *David Myatt, Savitri Devi, And Those Above Time*, https://archive.org/download/myatt-devi-above-time/myatt-devi-above-time.pdf

[5] A selection of Myatt's translations and commentaries are available in the 638-page *Some Greek and Latin Translations*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[6] The campaign is described in *That Time Of Year* https://egnatiusseverin.wordpress.com/2025/09/09/that-time-of-year/

[7] By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes (but is not limited to) politicians and the incumbent government of America and the governments of European countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers, digital and television news media; well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by special-interest advocacy groups and/or by the mainstream Media.

[7] *Allegations And A Modern Narrative*. Included here as Appendix B.

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A Most Amusing Riposte

Preface

The following text is an extract from the July 2025 essay titled *Revisiting A Phantasmagorical Story* {1} which was a riposte to an e-text titled *Lest You Forget* published earlier that year by an anonymous person or persons signing themselves "Nine Neighbours". In that essay the author(s) made multiple accusations about David Myatt, a person now somewhat infamous because of unproven scurrilous allegations propagated for over a decade regarding him being the founder of a certain modern Occult

movement, allegations which Myatt has always denied.

This extract concerns the accusations made by "Nine Neighbours" about Mr Myatt.

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1. https://archive.org/download/a-phantasmagorical-story-revisited/A_Phantasmagorical_Story_Revisited.pdf

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The Question Of Mr Myatt

In the long section titled *The David Myatt Question* the author of *Lest You Forget* presents a phantasmagorical story centred (i) around questions such as (a) whether the davidmyatt.wordpress.com blog is really by Myatt; (b) whether "the semi-recent Greek and Arabic writings produced under his name" were produced by him or by "the professor sponsored by the FBI who wrote Devil's Quran", or by some others; and (ii) around the belief that "no one has been able to prove" that the past writings referenced, quoted from and republished (we infer by the likes of the Seven Oxonians) were written by him.

As evidence, the author of *Lest You Forget* examines the questions he asked and the answers he received which were subsequently published on the DM wordpress blog as an interview titled *A May Day Interview With David Myatt 2024*, adding that he with another associate: "crafted questions that were deliberately designed to be short in order to yield the most information. They also contained traps to see if it was actually David Myatt responding."

He then proceeds to enumerate the 'errors' in the replies, writing that these 'prove' the answers were not by Myatt, but by an imposter, and that therefore the DM wordpress blog is not Myatt's own blog.

Among the alleged 'errors' are the following.

(i) The author claims that Myatt mistakenly said that Moult "subsequently settled, for a while at least," in rural South Shropshire, because Moult had lived in Shrewsbury not South Shropshire.

There was no mistake, because Moult did live in South Shropshire, at first in an annexe to a Farm adjacent to the road between Craven Arms and Bishops Castle, and then in rented accommodation on the edge of Bishops Castle itself. He also regularly frequented The Sun pub in Clun, with many of his early paintings depicting South Shropshire scenes including one commissioned by a local landowner.

(ii) The author claims that Myatt in an old article titled *Witch of the Welsh Marches* [1] should have used a local dialect word, 'eye biters' as apparently used by local cunning folk, instead of the term witch.

> (a) We might ask what local cunning folk alive (where?) and known (by whom?) as such 'cunning folk' at the time Myatt met an elderly woman? Or was it used by incomers who had discovered the word in a book?
>
> (b) Myatt described a chance meeting on a country road and only that the woman he met was accepted by some locals who never to his knowledge "used the terms witch and witchcraft and cunning woman" in reference to her.

The author thus assumes several things. First, that that specific term was still used by locals in the area. Second, that if the person who answered the questions posed in that interview lived in Shropshire they would know that area-specific term and also use it. Third, that the real, the genuine, Myatt living in South Shropshire as he did, would know and use that term. Three assumptions too far, perhaps?

(iii) The author wrote that a mistake made by the person who answered the questions posed in that interview was an inability to "demonstrate his knowledge of Sheffield's history and geography". The author then goes on to claim "Fulwood is not near Sheffield, it is in Sheffield".

Which reveals two things: (a) an unknowing by the author of Lest You Forget of the 'Hyacinth Bucket/ Bouquet' syndrome which seems to impel some individuals to refer to where they live as if it were not in some named urban conurbation but in a more refined area; and (b) the house that Myatt travelled to was, at the time of Myatt's visit and probably still is, in a somewhat refined area with several large detached houses with large gardens some of which backed onto open countryside, and thus was not an urban area as the name Sheffield suggests to perhaps a majority of people.

(iv) The author claimed that it was notable "that all of the questions were answered with information that is publicly available, even to the extent of quoting previous writings and claims made by David Myatt" or by someone writing as David Myatt.

This claim by the author of *Lest You Forget* is incorrect, since nowhere else does DM give details such as (a) the placenames Miller's Dale and Hathersage; (b) a 'fixed wheel' Mercian framed cycle with a Brooks Professional leather saddle; (c) cycling every working day from Shrewsbury; (d) rural employment near Bishop's Castle; and so on.

(v) The author wrote that Myatt "mentioned how he wished people would actually approach him and ask if allegations surrounding him were true, but that no one had bothered to until Nick Lowles."

And look how that interview turned out: with Myatt challenging Lowles to a duel with deadly weapons for spreading lies and making allegations about him. Apparently, after receiving the challenge Lowles went into hiding for several weeks.

As for that interview, there is a detailed account in *The Infamous Post Box Interview* section of the 2022 text *The Modern Tale Of An Antifascist Propagandist* from which the following quotation is taken.

> "At one point The Antifascist Propagandist pointedly said that he did not believe Myatt, thus calling Myatt a liar even though Myatt had given his word of honour several times, and at the very end of the interview [...] The Antifascist Propagandist lost his temper and shouted at Myatt in respect of being Anton Long: "Why don't you just admit it!" [...]
>
> Given the previous lies told about him and the allegations made about him, multiple times, by The Antifascist Propagandist, given the repetition of such lies and allegations during the interview, and given that The Antifascist Propagandist in person had accused Myatt of being a liar, Myatt had no option but to challenge him to a duel with deadly weapons (pistols or swords) given Myatt's life-long belief in personal honour and the centuries-old European traditions surrounding it. One tradition of which was a person being fair and which tradition lived on in the nineteenth century English expression 'it's not cricket' in relation to personal behaviour and in the now deprecated English expression 'playing the White man' and the also now deprecated American 'that's mighty White of you.'
>
> In plain terms, The Antifascist Propagandist had not taken the opportunity Myatt had offered him in granting the interview, with Myatt even explaining to him during the interview the consequences of continuing to make dishonourable accusations."

In addition, Myatt implied individuals should approach him in person, *mano a mano*. As he wrote in his 2012 *A Matter of Honour*,

> "In the past thirty-seven years only four people, on hearing or learning about such rumours and

> allegations, have had the decency to ask me, in person, for my side of the story. The first was Colin Jordan, the second was John Tyndall, the third was Steve Sargent, and the fourth was a Muslim whom I came to greatly admire and to whom I gave a personal pledge of loyalty."[2]

He also wrote:

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.
>
> As I wrote some thirteen or more years ago: I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated.
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête."

Conclusion

After mentioning a since deleted 2023 missive of a few paragraphs, titled *Epilogos*, on the DM wordpress blog, the author of *Lest You Forget* concluded that:

> <quote>(a) David Myatt is writing articles and giving interviews from the acausal; (b) Someone else is writing and giving interviews under his name. Which makes the most sense?</quote>

What makes the most sense is that the missive was deleted because what was surmised or expected in a certain time-frame did not occur, as sometimes happens in the real world. What is interesting and perhaps indicative is that other recent items on the DM blog sound a similar Epilogos note, as in the missive titled *One Tree Among Many* from the 2025 collection *Debitum Naturæ*, [3]

> <quote>
> Beside the stone wall that marks one of the boundaries of what has for several years been my home is an evergreen Oak; almost a dome of spreading branches and so tall it might well be an hundred or so years in age. The tallest tree around from near where several other and various and tallish specimens of arboreal life provide perches for those whose Dawn Chorus becomes, was, is, a hymnal to such natural Life as has for centuries pleased us.
>
> Two months ago, the Oak was sad; with leaves dry and dying and infested. But now, as clouds break to reveal sky-blue, bringer of early Summer warmth: the tree has that light green of leaf rebirth, and catkins heralds of acorns an English season hence.
>
> So there is joy within as this aged man "his foliage drying up and no stronger than a child, with three feet to guide him on his travels, wanders – appearing a shadow in the light of day." {1}
>
> Would that he might hear one more Dawn Chorus to so remember those, these, simple natural beauties of life which he as so many others so easily forgot enwrapped as he, they, were in believed in, in felt, selfish concerns which all will, must, die with us while the Sun again warms each year as it warms and life-sprouting rain seeds rebirth without any interference from us at all.

> So I sit, windows of sky and trees to enlighten again my life, listening to a heartbreaking, suspended moment in my measured out so very limited timespan of causal life: the 12th century Cistercian Répons de Matines pour la fête de sant Bernard.
>
> 1. τό θ᾽ ὑπέργηρων φυλλάδος ἤδη κατακαρφομένης τρίποδας μὲν ὁδοὺς στείχει, παιδὸς δ᾽ οὐδὲν ἀρείων ὄναρ ἡμερόφαντον ἀλαίνει. Aeschylus, Agamemnon, 79-82. My translation.
> </quote>

What also makes sense, as our ripostes may have revealed to a few, is that there is no need for phantasmagorical stories involving beliefs that the DM wordpress blog is operated by an imposter and that items on that blog, such as the recent texts *Some Notes On De Vita Coelitus Comparanda* and *Lawh al-Zumurrud* in the 668-page compilation *Greek And Latin Translation*s, [4] were written by someone else.

Why such beliefs, such phantasmagorical stories, about DM? Are they designed or penned, consciously or otherwise, to compliment the beliefs of the multitude of public allegationists and denigrators of David Myatt who refuse to or who cannot answer questions asked of them, as outlined in the 2025 text *Allegations And A Modern Narrative*? [5] and which beliefs

"describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations."

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An Amusing Addendum

In the July 2025 text *Revisiting A Phantasmagorical Story* several instances were provided which rebutted the claim by the author of Lest You Forget that, in relation to an interview with David Myatt published under the title *Some Questions for David Myatt July 2024*, [6] "that all of the questions were answered with information that is publicly available."

The rebuttal was:

"[The] claim by the author of *Lest You Forget* is incorrect, since nowhere else does DM give details such as (a) the placenames Miller's Dale and Hathersage; (b) a 'fixed wheel' Mercian framed cycle with a Brooks Professional leather saddle; (c) cycling every working day from Shrewsbury; (d) rural employment near Bishop's Castle; and so on."

In this personal addendum, we after consulting a certain person through an intermediary, [3] provide further examples from that July 2024 interview with DM.

Nowhere else does DM mention the following, use phrases or provide details such as:

° "the Confucian Hsing"

° "My contact with Mr Bray, such as it was, was by means of postal letters and formed part of what turned out to be a misguided and in hindsight a reprehensible attempt to form an 'underground' neo-nazi honeytrap..."

° "political friend of mine, who at the time was briefly associated with the National Front..."

° "stay with a comrade from Column 88 and to tour the Cathedral..."

° "cycling from Cairo to the oasis of Daklah laden with fifteen litres of water in three plastic

containers; one atop the rear rack and one each in the panniers on either side..."

° "I also failed to break the hour for a 25 mile time trial although I twice was within a few minutes with the joke among my club being that I might have succeeded had I shaved off my beard..."

That makes at least ten instances which indicate that the interviewee was David Myatt not some imposter posing as Myatt, and also indicates that the DM wordpress blog is Myatt's blog contra the suspicions of TCD and the claims of others.

Rufus Malisius et al
July 2025

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[1] *Witch of the Welsh Marches* is included as Appendix II of the text *Old Accusations Resurrected* which is part of the 379-page compilation *Concerning David Myatt: Philosophy, Peregrinations, Allegations*, https://archive.org/download/dm-accusations-philosophy/dm-accusations-philosophy.pdf

[2] A Matter of Honour, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

[3] Debitum Naturæ, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

[4] Greek And Latin Translations, https://davidmyatt.wordpress.com/wp-content/uploads/2024/10/dwm-hermetica.pdf

[5] *Allegations And A Modern Narrative*, https://archive.org/download/allegations-myatt-a-modern-narrative/allegations-myatt-a-modern-narrative.pdf

[6] https://davidmyatt.wordpress.com/wp-content/uploads/2024/07/davidmyatt-interview-july-2024.pdf

[7] "David Myatt agreed to an interview via e-mail, having been contacted on my behalf by an intermediary [...] The interview was conducted over several days with answers to my questions received and further questions sent [...] with Myatt agreeing to reveal the veracity of the questions and answers by publishing them on his blog under the title One Morning In Late May." *Dialogue With An Iconoclast*, https://davidmyatt.wordpress.com/2025/05/28/one-morning-in-late-may/

Appendix B
Allegations And A Modern Narrative

§ Introduction
§ Part One: Unanswered Questions
§ Part Two: A Question Of Logic
§ Conclusion
§ Footnotes

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Introduction

In 2021 The Counter Extremism Project (CEP), a "non-governmental organization" (NGO) partly funded by the US Department of Homeland Security, listed David Myatt as one of the twenty most dangerous extremists in the world . {1} The remit of the CEP is to "counter the narrative of extremists, their

recruitment", and lobby for laws, policies and regulations to control, suppress, outlaw what they consider to be dangerous terrorist groups and to provide information about individuals they consider to be dangerous terrorists.

In a widely circulated report, the CEP, without citing any primary sources, {2} accused Myatt of being 'Anton Long' and the founder of the modern Occult movement known by the acronyms ONA and O9A, with various political policy groups in Britain, beginning in 2019 and using misinformation supplied by the CEP and other agencies, {3} launching campaigns to have the O9A banned as a terrorist organization:

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

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Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism

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The British government itself decided to have its agents infiltrate the ONA:

> A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.
>
> Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

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What is interesting and perhaps indicative is that those who publicly write or speak about David Myatt (DM) invariably do one or two or three or four, or all, of the following: (α) they allege that in the 1970s he founded the modern Occult movement known by the acronyms ONA and O9A and is a satanist; (β) they allege that he is still a neo-nazi and an extremist and/or is still involved with the ONA/O9A and that his post-2012 writings about having rejected extremism and about his mystical philosophy of pathei-mathos {4} should be either ignored or are a deception; (γ) they never provide any evidence from primary sources for the allegations they make or repeat but rely instead on the fallacy of appeal to authority or the fallacy of ad populum {5}; (δ) when asked if they have done their own research into Myatt's post-2012 writings using those writings as primary sources they either fail to answer or reply with ad hominems. {5}

In effect, they describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations.

Part One lists some of the questions that have been publicly asked about the allegations, all of which questions remain unanswered, and all of which challenge the misinformation about Myatt distributed by government funded groups such as the CEP.

Part Two logically considers the allegations and the possible reason or reasons for them.

Part One
Unanswered Questions

We shall consider just some of Myatt's post-2012 writings about extremism, about his philosophy, and about his life, which the allegationists {6} and indeed academics who have written about him {7} have failed to rationally analyze if indeed they have bothered to read them.

1. There has been no analysis of Myatt's 2013 work *Understanding And Rejecting Extremism* {8} which rational analysis would consider: (i) Myatt's explanation, based on his 40 years as an extremist, of extremism and its causes; and (ii) the very personal writings in Parts Two and Three in which he writes about the suicide of his fiancee, his feelings about that event, how it changed his life and led to his rejection of extremism.

° Do his opponents reject his detailed explanation of extremism and its causes? If so, why?

° Do they claim that the personal writings in Parts Two and Three are lies and/or a deception? If so, what evidential facts have they to support such a prejudicial opinion?

° Have they compared the personal writings in Parts Two and Three with his other post-2012 personal writings - including *Such Respectful Wordful Offerings As This* {9} - and found a consistency which belies claims they are all a deception? If they have not compared such writings, then why have they not done so?

° Do they (as a political opponent of Myatt did) claim that the personal writings are the writings of someone who is/was "manically-depressed", and/or are "self-indulgent? If so, what evidential facts have they to support such prejudicial opinions?

° Since one of the personal writings was to a lady journalist who worked for the BBC have they tracked her down and verified the contents? If not, why not?

2. There has been no analysis of Myatt's 1997 work *Occultism and National-Socialism* {10} in which he stated that "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

° Do they claim that this early work is a deception? If so, what evidential facts have they to support such a prejudicial opinion?

3. There has been no analysis of or scholarly research regarding Myatt's 2013 autobiography *Myngath* {11} in which he recounts some events in his

> "wyrdful and sometimes quite eventful life. A concise recalling of some events (with much left unwritten), because it is the essence of this particular life, recalled, that in my fallible view is or rather may be instructive, and I have tried to present this essence in a truthful way and thus be honest about my failings, my mistakes, my past activities, and my feelings at the time."

Despite this statement by Myatt that this limited recollection in his opinion presents the important essence of his life, his opponents claim that it is a "sanitized" account.

Since they did not provide any evidential facts in support of this claim the statement is clearly prejudicial.

° Do they claim Myatt is dishonest about his failings, mistakes, past activities, and feelings? If so, what evidential facts have they to support such a prejudicial opinion? In addition, have they read his many other works - including *Such Respectful Wordful Offerings As This* {12} and *Some Questions For DWM, 2014* {13} - where he also writes about his failings, mistakes, past activities, and feelings, and which writings are consistent with what is written in Myngath and thus seem to confirm his honesty? If they have not read those other works, then why have they not read them?

° Thus, if his opponents claim that what Myatt recounts in *Myngath* and other works - such as *Ethos of Extremism* {14} - are lies and/or a deception then what evidential facts have they to support such a prejudicial opinion and how do they rationally explain the consistency in so many works over a period of almost ten years?

4. There has been no analysis of Myatt's poetry only the prejudicial generalized comment that it is "self-indulgent" and written by someone who is "manically-depressed".

° Do they consider the emotions expressed in poems such as *One Exquisite Moment* {15} and *Travelling* {16} and *One Answer* {17} and similar poems were those of someone who was manically-depressed or being deceptive? If so, why?

5. There has been no analysis of Myatt's philosophical work *The Numinous Way of Pathei-Mathos*, {18} only such quips as Myatt makes "inscrutably dense arguments."

° Do they consider that "the virtues of the philosophy - the way - of pathei-mathos are compassion; self-restraint [εὐταξία], fairness, honour; manners; wu-wei, and a reasoned personal judgement," {19} is either (i) an inscrutably dense argument, or (ii) a deception by someone pretending to have rejected extremism?

° Do they consider that "there is thus, in extremists, an ignorance of the true nature of Being and beings, and a lack of appreciation of or a wilful rejection of the numinous, as well as a distinct lack of or an aversion to personal humility, for it is the nature of the extremist that they are convinced and believe that 'they know' that the ideology/party/movement/group/faith that they accept or adhere to - or the leader that they follow - have/has the right answers, the correct solutions, to certain problems which they faithfully assert exist in society and often in human beings," {20} is either (i) an inscrutably dense argument, or (ii) a deception by someone pretending to have rejected extremism?

6. There has been no analysis of Myatt's translation of and extensive commentary on eight tracts of the Corpus Hermeticum {21} and of the erudition revealed in his commentary.

Is it perhaps because of prejudice so that the allegationists do not want to or just cannot bring themselves to say or write anything positive about Myatt?

The Narrative

That the narrative about Myatt does not include such analyses of his post-2012 writings is not surprising since it presents Myatt in a somewhat stereotypical way; that is, in relation to Occultism (especially the ONA) and in relation to his extremist past: his thirty years as a National Socialist activist and ideologue, and his years as a supporter of Muslim extremists such as Osama bin Laden.

Part Two
A Question Of Logic

In the matter of the post-2012 writings of David Myatt, {22} in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of pathei-mathos {23} with its virtues of compassion, empathy, and honour, there are only two logical approaches.

Either (i) the writings are, as his former political opponents believe, Myatt "lying through his teeth", {24} a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative {25} and express what he has slowly learned from his own pathei-mathos: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the Corpus Hermeticum, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title *Patrologiae Cursus Completus*. {26}

In regard to the belief of his former political opponents, the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation, or perhaps more correctly, allegation they are lies, a deception? Yes, that they are expiative and born of pathei-mathos, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Evidential facts: are there any evidential facts that make their allegation substantially more probable to be true rather than false? No. One such evidential fact would be a forensically verified recorded or written confession by Myatt under Police caution in which he admitted they were a deception and that he was still a neo-nazi. Another would be a filmed interview by a reputable media broadcaster where he said the same things together with a signed, legally witnessed, statement by him confirming his deception. No such confession exists.

His accusers have provided no evidence, no proof, and It is therefore reasonable to conclude that the allegation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the allegation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the allegation and asked for or sought evidence for and against it?

Implacability

The most obvious and logical answer as to why the allegation was made is the implacability of Myatt's political opponents born as this is from a belief in, an adherence to, an ideology with its uncompassionate axiom of "never forget, never forgive."

A secondary answer is that it is their nature, their character, to be unforgiving and to believe they do not require evidence because they already knew, or felt, that a person was guilty as many of those who, for example, did regarding the accused in the witch-trials such as in Salem and in Scotland, with such verbal evidence as was given in such trials imaginary, emotionally or religiously biased, vindictive, hateful, or

prejudiced as in being in those cases misogynistic.

The logical answer as to why the allegation has been assiduously propagated by the accuser(s) is in the second answer: because it is in their nature, their character to do so.

The logical answer to why the allegation has never been rationally investigated or challenged by others is two fold.

First, the fallacies of appeal to authority and of ad populum. The appeal to authority is when a person, journalists and academics included, accepts what someone else says or writes because they accept or believe that those making or repeating the allegation are some sort of 'authority' on the matter; the fallacy of ad populum is when they, including many journalists and academics, believe that because so many others believe or accept the allegation as true it must be true.

Second, it has not been investigated because of 'peer pressure'. In this case, the 'peer pressure' is the current Establishments of the West and their shared zeitgeist which Establishments, as evident in the repetition of the allegation against Myatt by politicians, by the mass media and in 'reports' by government and corporate sponsored policy groups, accept the allegation as true. For the careers, the livelihood of most journalists and academics depends on not crossing certain boundaries. In the case of the witch-trials the boundaries were set by the Church and its believers; now the often unacknowledged boundaries are set by current Establishments, by the mass media and by government and corporate sponsored policy groups.

Forgiveness

Forgiveness is one of the virtues of the religion of Christianity. Of religions in general Myatt wrote:

> "In fifty years of diverse peregrinations - which included forty years of practical involvement with various religions and spiritual ways, practical involvement with extremisms both political and religious, and some seven years of intense interior reflexion occasioned by a personal tragedy - I have come to appreciate and to admire what the various religions and the diverse spiritual ways have given to us over some three thousand years.
>
> Thus have I sensed that our world is, and has been, a better place because of them and that we, as a sentient species, are en masse better because of them. Thus it is that I personally - even though I have developed my own non-religious weltanschauung - have a great respect for religions such as Christianity, Islam, Judaism, Hinduism, Sikhism; for spiritual ways such as Buddhism, Taoism [...]
>
> One of the greatest gifts such religions and spiritual ways offer seems to me to be the gift of humility: the insight that we human beings are fallible and transient, and that there is some-thing 'out there' which is numinous, sacred, more vast and more powerful than us whether we call this something God, or Allah, or θεοί or Nature, or δίκη or Wyrd, or Karma or ψυχή or simply the acausal. The insight that to disregard this some-thing, to
>
> disrespect what-is numinous, is unwise - ὕβρις - and perpetuates suffering or is the genesis of new suffering and which new suffering may well continue long after we, who brought it into being and who gave it life, are dead." {27}

Of Catholicism:

> "Why does someone who has developed a somewhat paganus weltanschauung – the mystical individualistic numinous way of pathei-mathos – now defend a supra-personal organization such as the Roman Catholic Church? Because I from personal experience appreciate that for all its many faults – recent and otherwise – and despite my disagreement regarding some of its teachings it still on balance does, at least in my fallible opinion, presence – as it has for centuries

presenced – aspects of the numinous and which presencing has over centuries, again in my fallible opinion, had a beneficial affect on many human beings." {28}

In his 2013 *Understanding and Rejecting Extremism*:

> "I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillipe de Monte, and beyond." {29}

In his 2017 *The Way Of Jesus of Nazareth* he provides his understanding of the Gospel of John:

> "What emerges from my own translation – that is, from my particular 'interpretation of meaning' of the Gospel According To John – is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed.
>
> This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations." {30}

Considering the failure of Myatt's accusers to comment on such writings, and their failure to produce any evidence whatsoever for their allegations about his post-2012 writings, it is logical to conclude that they not only consider such writings about

Christianity and forgiveness as part of the deception they accuse him of, but also that they do not believe in the virtue of forgiveness, or if they do then they are ideologically, politically, and thus cunningly selective about those few people they believe such forgiveness applies to.

Changing The Narrative

The zeitgeist of current and recent Western governments, of their agencies and officials, and the power of the mass media to influence people, was and is evident in the now established and widely-believed narrative about Myatt, a narrative propagated for example by the Counter Extremism Project and by other government, corporate commercially sponsored, and political, 'policy groups' and show-cased by statements such as those of Damian Williams of the US Department of Justice in relation to the Occult movement {31} that Myatt is alleged to have founded and alleged to have written voluminous tracts about.

The zeitgeist is one where many Western governments, many of their agencies and many of their officials, together with many journalists and politicians and many of those involved in political and other 'policy groups', have lost or forgotten the moral compass which once guided them, with that moral compass manifest in a belief in and a necessary search for 'the truth'.

As Myatt noted in his essay *A Fundamental Question*,

> "How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?
>
> It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about something such as some -ism or -ology or group

> or movement; and that if we do use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." {32}

Given the current zeitgeist, there is little prospect of changing the popular perception of Myatt manufactured by his political opponents, propagated by governments, by policy groups and the mass media and accepted by journalists and academics.

In a 2022 interview Myatt was asked about the problem:

> [Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?
>
> DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.
>
> They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing. {33}

Yet human nature being what it is and has been for millennia, with decades sometimes centuries of strife, repression, intolerance and censorship followed by brief periods of enlightenment where honour and reason burst forth again, there is the possibility that Myatt will eventually be rehabilitated even given that currently the majority of people support or are indifferent to a status quo where no evidence for allegations is required if governments and others in positions of influence or possessed of authority have zealously declared such evidence, or a search for it, are unecessary because they already 'know' or are certain of 'the truth'.

That it took centuries for the Salem, the Scottish and other witch-trials to be rationally perceived for what they were, for the truth about those trials to be discored and revealed, is a relevant historical example of how long such rehabilitation may take.

Conclusion

A suitable summation:

> Is to not judge others without a personal knowing of them, to not commit fallacies such as a dicto secundum quid ad dictum simpliciter, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is.

Pietatis fons immense, ἐλέησον,
Noxas omnes nostras pelle, ἐλέησον.

Those words were written by David Myatt in 2018, {28} include an ancient doxology, and place certain allegations, and the individuals who make them, who believe them and who propagate them, into the necessary perspective, human, divine, and otherwise.

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Footnotes

1. https://web.archive.org/web/20211203160927/https//www.counterextremism.com/content/top-20-

extremists

2. Regarding primary sources, qv. Appendix C.

3. The misinformation is based on several fallacies of reasoning, such as the fallacy of illicit transference and the fallacy of appeal to authority (qv. Appendix D) and on a lack of research (intentional or otherwise) using primary sources.

An example of the use of the fallacy of illicit transference is to cite, as the CEP and others do and have done, a few examples of individuals - alleged to be or claiming to be 'members' of or influenced by the O9A - committing crimes as representative of the O9A's ideology/beliefs/policies.

Relevant examples of a lack of research using primary sources were the claims made about the O9A by Damian Williams of the US Department of Justice in 2022 and 2023 in two press releases: (i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush (ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The claims were comprehensively analyzed in the *Accusations: The United States Department of Justice* section of *Unravelling The ONA* - https://archive.org/download/unravelling-the-ona/Unravelling_The_ONA.pdf - which document was a response to a March 4th 2025 submission to the US 'House Homeland Security Committee', titled *The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*.

Another example is the mistaken and now widespread claim that the O9A promotes what has been termed "accelerationism" when its primary sources indicate the exact opposite, qv. Accelerationism in Part Two of Analysing The Order Of Nine Angles, 2024, https://archive.org/download/o9a-colin/2024-o9a-colin.pdf 4. An overview of Myatt's philosophy is provided in The Mystic Philosophy Of David Myatt, third edition 2021, https://archive.org/download/mystic-philosophy-of-davidmyatt/Mystic-Philosophy-Of-David-Myatt-Third.pdf Printed version: ISBN 979-8392761791

5. qv. Appendix A

6. Allegationist. The suffix -ist implies a person who makes allegations. A related term is allegationism, which is the syndrome of making allegations about some person(s) or some group(s) or some event(s), often due to the allegationist having a particular political or religious view or perspective or personal prejudice.

7.

4.3 David Myatt

David Wulstan Myatt was born in Tanganyika (today mainland Tanzania) in 1950. During his life Myatt was involved in different forms of violent extremism, such as neo-Nazism and Islamic extremism. Since 2010, however, he claims to have rejected all extremist ideologies and turned the attention of his prolific writing toward general philosophy, esotericism, ancient Greek literature, and poetry. Undoubtedly, a main driving factor behind Myatt's various political-extremist engagements was an ideological and philosophical quest that led him to and through various worldviews or schools of thought. Some scholars have seen Myatt's case as a proof of a growing overlap between neo-Nazi and jihadist milieus (e.g., Michael, 2006).

With his extensive and highly militant writings that defended his violent neo-Nazi or Islamic extremist viewpoints, Myatt naturally caught the attention of the public and academia (e.g., Gartenstein-Ross & Blackman, 2019; Kaplan, 2000; Perdue & Johnson, 2012). He grew up in Tanganyika (Tanzania), where his father worked as a civil servant for the British government. In his later

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The academics include Goodrick-Clarke, Jacob Senholt, Daveed Gartenstein-Ross, and David Koehler. With the exception of Koehler those and other academics who have written about Myatt have done so briefly and in terms of the now established narrative regarding the ONA and his extremist past.

While Koehler, in his book *From Traitor to Zealot* - Cambridge University Press, 2021. pp.153-163 - briefly mentions some events beyond the narrative, his focus is on what he considers is Myatt's motivation, writing (p.157) that "throughout his life [he] has been on a quest for spirituality, sense, and purpose."

However, when asked about this in a 2022 interview Myatt said there was:

> "no search for meaning and purpose because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." *An Uncertitude Of Knowing*, 2023, ISBN 978-8394746575

8. *Understanding And Rejecting Extremism*, https://davidmyatt.files.wordpress.com/2022/08/david-myatt-rejecting-extremism.pdf

9. https://davidmyatt.files.wordpress.com/2017/11/wordful-offerings-dwm-print-v3a.pdf

10. *Occultism and National-Socialism*, https://archive.org/download/myatt-occult-ns/myatt-occult-ns.pdf

11. https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

    Printed version: ISBN 978-1484110744

12. *Such Respectful Wordful Offerings As This*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/wordful-offerings-dwm-print-v3a.pdf

    Printed version: ISBN 978-1978374355

13. https://davidmyatt.wordpress.com/questions-for-dwm-2014/

14. https://davidmyatt.files.wordpress.com/2017/10/ethos-extremism-extracts.pdf

15. The poem is included in the compilation at https://davidmyatt.files.wordpress.com/2018/10/one-exquisite-silence-v1.pdf

16. The poem is included in *Four Poems*, https://davidmyatt.wordpress.com/four-poems/

17. The poem begins "Sitting quietly..." and is Included in *Myngath* (p.41), https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

18. *The Numinous Way of Pathei-Mathos,* seventh edition, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

    Printed version: ISBN 978-1484096642

    Kindle edition: ASIN B0DWXTNNPY

An overview of Myatt's philosophy is provided in *The Mystic Philosophy Of David Myatt*, third edition 2021, https://archive.org/download/mystic-philosophy-of-davidmyatt/Mystic-Philosophy-Of-David-Myatt-Third.pdf

19. *The Numinous Way of Pathei-Mathos*, op.cit. p.7 of pdf edition

20. *The Numinous Way of Pathei-Mathos*, p.21 of pdf edition

21. *Corpus Hermeticum: Eight Tractates*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

Printed version: ISBN 978-1976452369

22. Most of these writings are listed at https://davidmyatt.wordpress.com/2018/03/09/david-myatt-opera-omnia/

23. The Ancient Greek term πάθει μάθος in this context means a personal "learning from adversity and experience". Of pathei-mathos, Myatt writes that an:

> "intimation of wisdom - and perhaps one of the most significant - is pathei-mathos, with Aeschylus writing, in his Agamemnon, that the Immortal, Zeus, guiding mortals to reason, provided we mortals with a new law, which law replaces previous ones, and which new law – this new guidance laid down for mortals – is pathei-mathos. That is, that for we human beings, pathei-mathos possesses a numinous, a living, authority; that the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book." https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

24. The expression was used by a British antifascist - honoured in 2016 by the British Establishment with the award of an MBE - and repeated by him in an interview with Canadian journalist Justin Ling that was published in March 2022.

25. One of the subjects of David Myatt's post-2012 writings is expiation; of finding some means by which the mistakes of his past, of his forty or so years of political and religious extremism, may be offset or recompensed. In his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* - https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf - he devotes a chapter to expiation and his concerns, from which chapter this is an extract:

> "One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]
>
> One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam.
>
> Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]
>
> All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to

> numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὕβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise."

His answer of how to make reparation was to write about his past, about his regrets, about his decades of extremism, and about how he came to reject such extremism, political and religious; with his philosophy of pathei-mathos part of the expiation required:

> "In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my Understanding and Rejecting Extremism." *Some Questions For DWM*, March 2014, https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf

26. References to and quotations from those and other classical authors occur in many of Myatt's philosophical works and autobiographical writings such as in his 2012 *Some Philosophical and Moral Problems of National-Socialism* - https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/ - and his *Numinous Way Of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf.

There is also his translation of and extensive commentary on tractates of the *Corpus Hermeticum*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

In regard to Christianity and Fathers Of the Church, there are, for example, (i) his translation of and extensive commentary on chapters from the Gospel of John - https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf - (ii) his monograph *Tu Es Diaboli Ianua* - https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf - (iii) essays such as *Persecution And War* - https://davidmyatt.wordpress.com/about/persecution-and-war/ - where he references *De Civitate Dei contra Paganos* and *Contra Faustum Manichaeum*, and his commentary of tractates of the Corpus Hermeticum. Thus in his commentary on verses 14 and 15 of Tractate XI of the Corpus Hermeticum he writes:

> " 14. enosis. ἕνωσις. A transliteration given that it is a mystical term with a particular meaning and describes something more than is denoted by the ordinary English word 'union'. It was, for example used by Plotinus, by Maximus of Constantinople, and was part of the mystic philosophy attributed to Pseudo-Dionysius, The Areopagite - qv. Migne, Patrologiae Cursus Completus, Series Graeca. vol IV, 396A. 1857 - and denoted, for Plotinus, a desirable ascent (ἄνοδος) and a 'merging with The One', and for both the Areopagite and Maximus of Constantinople a self-less mystical experience of God.
>
> 15. eikon. εἰκὼν. Another mystical term requiring contextual interpretation, cf. Poemandres 31, regarding which I wrote in my commentary: "I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his *Mystagogia* [Patrologiae Graeca, 91, c.0658] explains.
>
> Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence."
>
> https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

27. *Fifty Years Of Diverse Peregrinations* in *Religion, Empathy, and Pathei-Mathos*, 2013, https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

28. *In Defence Of The Roman Catholic Church*, 2018, https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf

29. https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

30. https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/

31. The claims were made in two press releases: (i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush (ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

They included all the themes, the allegations, that form part of the now established and assiduously propagated ONA/O9A narrative, such as that the ONA/O9A "is a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization."

The allegations made in the press releases were comprehensively analyzed in the *Accusations: The United States Department of Justice* section of the document *Unravelling The ONA* - https://archive.org/download/unravelling-the-ona/Unravelling_The_ONA.pdf - and which document was a response to a March 4th 2025 submission to the US 'House Homeland Security Committee', titled 'The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization'.

32. The essay is included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/2025/03/26/rescriptions/

33. *An Uncertitude Of Knowing, Four Interviews With David Myatt*, 2023, https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf

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Appendix C
Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Appendix D
Fallacies Of Reasoning And Related Definitions

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a recent statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning or probative evidence.

Probative Evidence

Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable

in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired.

If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

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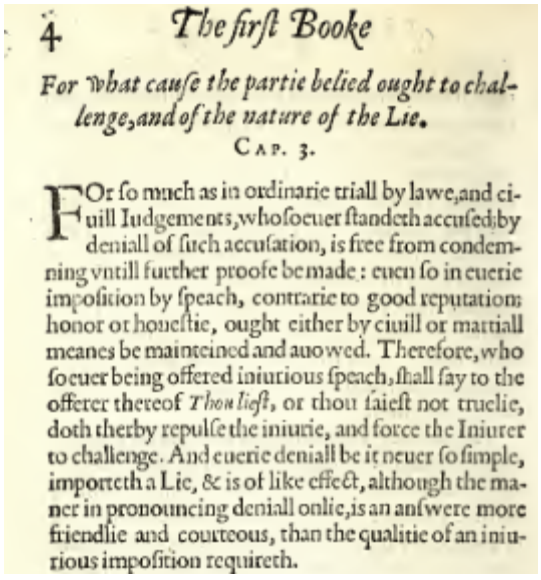

4 The first Booke

For what cauſe the partie belied ought to challenge, and of the nature of the Lie.

CAP. 3.

FOr ſo much as in ordinarie triall by lawe, and ciuill Iudgements, whoſoeuer ſtandeth accuſed by deniall of ſuch accuſation, is free from condemning vntill further proofe be made: euen ſo in euerie impoſition by ſpeach, contrarie to good reputation honor or honeſtie, ought either by ciuill or martiall meanes be mainteined and auowed. Therefore, who ſoeuer being offered iniurious ſpeach, ſhall ſay to the offerer thereof *Thou lieſt*, or thou ſaieſt not truelie, doth therby repulſe the iniurie, and force the Iniurer to challenge. And euerie deniall be it neuer ſo ſimple, importeth a Lie, & is of like effect, although the maner in pronouncing deniall onlie, is an anſwere more friendlie and courteous, than the qualitie of an iniurious impoſition requireth.

ooo

A Personal Knowing, A Question Of Personal Character

With the rise of what has been termed the Mass Media and, in recent decades, the Internet with its profusion of 'social media', 'podcasts', websites, 'blogs' and so on, it is all too easy for rumours, hearsay, and allegations, to be, often anonymously, made about an individual and communicated to a wide often world-wide audience, with hardly anyone - probably no one - accessing or reading or hearing such rumours, hearsay, and allegations personally knowing the individual in question and thus able, as is the fair, the cultured, thing to do, to ask them for 'their side of the story'.

In addition, with the advent of 'Artificial Intelligence' (AI) it has become relatively easy, with the right computer software, to produce altered or fake items, from photographs, to videos, to texts to documents.

The old-fashioned gentlemanly way of a challenge, *mano o mano*, to a duel was one corrective, albeit a minority one, to rumours, hearsay, allegations, and lies, regarding an individual and which rumours, hearsay, allegations, and lies, having been propagated by someone were then often believed by many others. {1}

One modern person who upheld this old-fashioned gentlemanly tradition in the wake of allegations and lies publicly made about him by certain individuals, is David Myatt, who had the imprudence, in the 1990s, to challenge two such individuals to a duel with deadly weapons. As he wrote:

"In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:

> "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."

Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." {2} {3}

An Expectation

However, given human nature as it is, we expect that it will not be long before someone, or some many, possibly due to their zealous adherence to some political cause, produces fake or altered items or documents which the claimant or claimants will declare are 'proof' that David Myatt (DM) was Anton Long (AL) and did found the Occult association known by the acronyms O.N.A and O9A. {4}

Furthermore, such is our human nature, that it is only to be expected that perhaps a majority of people on reading or viewing such fake or altered items or documents will accept them as and believe them to be genuine and thus as 'proof' that DM=AL and founded the O.N.A, and that therefore, as his antagonists allege and have for decades alleged, he has lied and is lying about not being Anton Long and about not founding the O.N.A. Thus will those believers reveal the reality of their personal character.

For in such matters it is purely a question of character; of a personal knowing of a individual extending over a significant period of time. On making one's own judgment about an individual on the basis of such a personal knowing; with the fair, the cultured, thing to do, if a person does not have such a personal knowing of a individual, is to give that person the benefit of the doubt.

It is surely a sign of our modern, as of our past, times that so few in such matters as rumours, hearsay, lies and allegations, give the person who is the subject of, or subjected to such things, the benefit of the doubt.

Selann Ibotæ
March 2025

{1} On the matter of lies and duelling, qv. The first Booke, chapter 3, *For what cause the partie belied ought to challenge, and of the nature of the Lie*, The Booke of Honor and Armes, 1589.

> "For so much as in ordinarie triall by lawe, and ciuill Iudgements, whosoeuer standeth accused; by deniall of such accusation, is free from condemning vntill further proofe be made: euen so in euerie imposition by speach, contrarie to good reputation; honor or honestie, ought either by ciuill or martiall meanes be mainteined and auowed. Therefore, who soeuer being offered iniurious speach, shall say to the offerer thereof Thou liest, or thou saiest not truelie, doth therby repulse the iniurie, and force the Iniurer to challenge. And euerie deniall be it neuer so simple, importeth a Lie, & is of like effect, although the maner in pronouncing deniall onlie, is an answere more friendlie and courteous, than the qualitie of an iniurious imposition requireth."

Sources:

i) https://archive.org/download/bookeofhonorarme00jone/bookeofhonorarme00jone.pdf
ii) https://ota.bodleian.ox.ac.uk/repository/xmlui/bitstream/handle/20.500.12024/A11862/A11862.html?sequence=5

{2} *A Matter Of Honour*, 2013, https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/

{3} Myatt even supplied them with a copy of the simple rules of duelling:

> In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.
>
> The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.
>
> A person challenged to a duel must either personally accept the challenge, or decline the

challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.

A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.

p.137, https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

{4} The O.N.A and Myatt have already been the subject of one attempted 'deep fake', qv. https://archive.org/download/o9a-deep-fakes/o9a-deep-fakes.pdf

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Image Credit:
The Booke of Honor and Armes, 1589

Myatt And The Convenience Of Conjecture

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I. An Overview

The disparaging often contumelious nature of much of the public debate, especially that propagated by the medium of the Internet, regarding David Myatt has its genesis in the lack of erudition evident in the failure by the author or authors to employ primary source material. [1] Contumelious, because of Myatt's alleged association with the O9A (Order of Nine Angles) which has been publicly described and banned, by one Western government, as a terrorist entity. [2]

One example of which alleged or conjectured association is a statement in a 2025 book published by a well-established and in certain circles well-regarded publishing house: that, in the early 1970s and in respect of the O9A, Myatt was "a founder of the O9A" and one of the O9A's "main protagonists." [3] The only citation in that 2025 book for the statements is for the one on page 142 which is to an article in a magazine produced by a political 'special interest group' which supplied no primary sources for their opinion; with the 2025 book subsequently referenced by others when claims such as that Myatt 'founded the O9A', that Myatt is the pseudonymous Anton Long, and so on, are repeated by others.

Similarly, the claim in the book *Black Sun, Aryan Cults, Esoteric Nazism and the Politics of Identity*, published by New York University Press in 2002, and written by Nicholas Goodrick-Clarke, is cited by others (including by contributors to the tertiary Internet source 'wikipedia' in the article about Myatt) when the claim by Goodrick-Clarke is based not on own research using primary sources but on his opinion that a photocopy of a typewritten text titled *Diablerie: Revelations of a Satanist*, a copy of which is in the British Library, [4] was written by Myatt and is an account of parts of his life.

Another example is the book *Satanism: A Social History* by Massimo Introvigne published in 2016, which is cited by numerous others (including 'wikipedia') in the matter of Myatt and the O9A, with the claims about Myatt made by Introvigne entirely based on secondary sources such as Goodrick-Clarke rather than his own research using primary sources.

Thus, a spurious 'chain of authority' is created with the result that a large number of people, including some individuals employed in academia, [5] assume, believe, or assert that Myatt *is* 'Anton Long', that he *did* found the Order of Nine Angles, that he *is* (or was) a Satanist, and *therefore* that his denials are tantamount to, or actually are, lies or a deception by a Satanist, and can therefore by ignored or dismissed.

There has thus developed, over a decade or more and regarding Myatt, what may be termed the convenience of conjecture, where individuals, having not bothered to do their own research, publicly express an opinion about Myatt based on what little they know or assume, or unknowingly or otherwise use the fallacy of reasoning known as the appeal to authority by repeating what others have written or said about him; and where those considered to be academics (that is, employed in academia) who, having not undertaken research wholly based on primary sources, publicly and usually by means of a printed medium, also use the fallacy of appeal to authority relying as they mostly do on the conjectures of others be those others considered to be academics or otherwise.

An pertinent example of this convenience of conjecture regarding Myatt occurred in 2026 when Internet allegations were made by an anonymous person who had written and circulated two tirades, amounting to around 63 pages, regarding a 1974 newspaper article about a group called the Temple of the Sun and a later criminal trial in Leeds Crown Court during which the Prosecution mentioned that article. The

anonymous allegationist, however, claimed that newspaper article and the Prosecution mention of it were 'primary sources', which in his opinion 'proved' that Myatt was a Satanist and the founder of the ONA, conveniently neglecting, or failing to research and provide, both Myatt's published version of the story, in for example the text *Ethos of Extremism*, [6] and Myatt's response to what was said by the Prosecution about that article, a response available in a transcript of Myatt's trial. The anonymous allegationist, also conveniently, neglected to compare what Myatt was alleged to have said to the journalist who had written the newspaper article to early writings by 'Anton Long', for as the author of the text *A Conspiracy Theorist By Any Other Name* [7] noticed "there are glaring 'tells' - indications of deceit - in what the journalist alleged Myatt said," since the statements the journalist attributed to Myatt were all

> "cribbed from freely available late 1960s Church of Satan literature, including the books *Satanic Rituals* and *Satanic Bible* with the latter, for instance, using phrases such as 'masters of the world' and 'the Age of Satan' which are typical examples of what we may term 'Church of Satan speak', or CoS-speak for brevity. There is nothing redolent of the ONA at all in what the journalist alleged Myatt said, as would be expected if Myatt was, as has been claimed, involved with the O9A and its leader (...) " [7]

The author of that text also provided examples of "early ONA-speak" from the 1980s published *Black Book of Satan*, a copy of which is in the British Library, [8] and compared them with "CoS-speak" from Church of Satan literature, noting that "the apparent obsessives [allegationists] have, in regard to that 1974 interview, somehow missed the differences between CoS-speak and early ONA-speak."

In the aforementioned 2026 example of the convenience of conjecture, such a neglect of that difference, together with the failure to provide both Myatt's side of the story and what a transcript of the 1974 trial revealed, is also redolent of prejudice; that is of

> "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement; a feeling, favourable or unfavourable, towards any person or thing, prior to or not based on actual experience; a prepossession; a bias or leaning to one side; an unreasoning predilection or objection." [9]

II. Erudition And Primary Sources

A person who is erudite is someone who has a profound, detailed, knowledge of a subject or subjects attained through an individual study over an extended period of time, usually several years, of the primary source material of that subject or those subjects. Which primary source materials are generally the first, the earliest, occurrence of the source or sources. In the case of manuscript material, the earliest text or texts known or so far discovered. Hence, a person with an erudite knowledge of the Greek New Testament attributed to John would have studied (and been able to read the text of) manuscripts such as Papyrus Bodmer XIV-XV.

In the matter of authorship of written or printed material, a primary source would be a text or an item which a person had confirmed they had written, or which two or more accredited forensic linguists were of the opinion, through for a example a comparison with the known works that person had confirmed they had written, that that person had indeed written the text or the item in question.

A common fallacy is the assumption that certain published, often printed, material - such as the text of an interview - are primary sources whereas, unless verified by certain means they are secondary sources. Hence, an interview with an individual printed in a newspaper or magazine is a secondary source, often judged to be hearsay, unless and until the interviewee and/or the interviewer affirms (for example in a Court of Law) that it is or was a true and accurate account of what that interviewee said, or, if a recording was made, unless or until that recording has been verified as authentic by the person interviewed and/or

verified as untampered with by an agreed expert (for example one appointed by the Police or similar authority) with a history of testimony in Courts of Law.

In the matter of the conjectured involvement of Myatt with the O9A there are no primary sources. For Myatt has publicly denied being 'Anton Long' and denied writing the texts that various persons have alleged he has written, such as Goodrick-Clarke in the case of *Diablerie*, [10] anonymous persons in the case of *Bealuwes Gast*, [11][12] and others in the case of *Hostia*. [13] Myatt has also publicly stated that what a journalist alleged he had said in an interview printed in a newspaper in 1974 was untrue, a statement born out by an analysis of the content of that interview. [7]

Which denials, however, have not prevented and undoubtedly will not prevent, the unerudite (or, as Myatt might write, the dishonourable) among us from alleging, and continuing to allege, that he is lying and from conjecturing that he has been and is being deceitful.

But, as Myatt wrote and acknowledges writing,

> "Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt." [14]

Rufus Malisius
June 2026

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[1] In regard to primary sources, qv. section II. Erudition And Primary Sources.

[2] https://gazette.govt.nz/notice/id/2025-au7135

[3] Dominic Alessio & Robert J. Wallis, *Eclectic Esoterrorism: deconstructing the Order of the Nine Angles,* in *Faith, Folk And The Far Right*, Manchester University Press, 2025, pp. xx, 142.

[4] General Reference Collection Cup.711/742, BNB GB9219567

[5] "A place where the arts and sciences are taught; an institution for the study of higher learning; in the general sense including a university, but in popular usage restricted to an educational institution claiming to hold a rank between a university or college and a school." Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 1 (A-BAZ, p.64)

[6] *Ethos of Extremism,* Part Two, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[7] *A Conspiracy Theorist By Any Other Name*, https://egnatiusseverin.wordpress.com/wp-content/uploads/2026/05/a-conspiracy-theorist-by-any-other-name.pdf

[8] General Reference Collection Cup.815/51

[9] Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 12 (POI-QUE, p.356)

[10] *A Skeptic Reviews Diablerie*, 2013, in https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

[11] *Bealuwes Gast - A Study in Forgery*, 2014, in https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

[12] *Yet Another Internet Argy-Bargy*, https://archive.org/download/argy-bargy_20260119/argy-bargy-v3.pdf

[13] *Hostia: History, Authorship, And The O9A*, 2022, https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf

[14] *A 2026 Interview: David Myatt And Aymenn Jawad Al-Tamimi*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf

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Antinomianism And The Philosophy Of Pathei-Mathos

I. An Antinomian Enquiry.
II. Towards Appreciating Myatt's Philosophy Of Pathei-Mathos.
III. Interpreting The Rejection Of National Socialism By A Neo-Nazi.
Appendix A: War, Persecution, and Violence.

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I. An Antinomian Enquiry

On what is on one calendar in common use the twenty-first century, an interesting and to a certain extent a heretical question to ask is: why is the mystical philosophy developed by an individual once publicly described as one of "the twenty most dangerous extremists in the world" [1] who has written extensively about his rejection of extremism, [2] either ignored in academia and elsewhere or considered to be a deception by a devious man? Is it because old unproven allegations and pejorative rumours about him are still propagated today forty years after they were first made, and if so why.

Or is it because that mystical philosophy is an antinomian one? Where the term antinomian, in modern parlance and secular usages, denotes opposition to established norms, especially religious or societal ones. This modern usage is often considered to derive from Immanuel Kant's metaphysics where his 'antinomy' suggested a contradiction between two principles or ideas, a paradox; although the alternative, 'a conflict of authority' as in de Quincey's 1842 essay *Cicero* [3] is in our opinion more useful.

As employed here the term implies:

> "defiance of, or opposition to, the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command."

Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which is in many ways revolutionary with its emphasis on personal empathy, on personal honour, and its dissection of causal abstractions, the denotata; which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, which with their conflict perpetuate the cycle of suffering; [4] (ii) by what is arguably his rejection, in that philosophy, of the concept, the abstraction of the nation-State; (iii) the new individualistic paganism that can be developed from Myatt's works; and (iv) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - whose morality and tenants, as in the Augustinian concept of *bellum justum*, still informs and are used to justify the actions of nation-states. [5]

His antinomianism is also expressed by the zealous opposition to and hatred of him by particular individuals, politicians, political advocacy groups, and others, many of whom declare themselves to be 'antifascists' and/or fighting 'extremism'; many of whom have also spent years trying to discredit him by making allegations and spreading rumours about him; and all of whom have consistently ignored his rejection of extremism, [6] his regret regarding his extremist past, and his philosophy of pathei-mathos. [7]

The current reality is that the strategy and tactics of the Establishment and its minions has been remarkably successful in diverting attention away from what some individuals understand as Myatt's

core heresy: his mystical philosophy of pathei-mathos which uncovers the dialectical nature of the causal abstractions inherent in all ideologies, be they deemed 'extremist' or otherwise, and in causal constructs such as the nation-state. As he writes in the Introduction to the seventh edition of his *The Numinous Way Of Pathei-Mathos*,

> [We] human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.
>
> Ontologically, abstractions – ancient and modern – usurp our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws.
>
> Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.
>
> Empathy and pathei-mathos, however, wordlessly – sans denotatum, sans abstractions, sans a dialectic of contradictory opposites – uncover physis: our physis, that of other mortals, that of other living beings, and that of Being/Reality itself. Which physis, howsoever presenced – in ourselves, in other living beings, in Being – is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be. [8]

To paraphrase de Quincey and to use a Ciceronian term, Myatt finds that the capital fault in the operation of the nation-state has long been in the antinomies of its civitas, with Myatt, referencing Cicero and Aristotle's meson and quoting from his own works, such as his *Classical Paganism And The Christian Ethos*, suggesting,

> An ontology of physis: of mortals, of livings beings, and of Being, as fluxive mesons. Of we mortals as a mortal microcosm of Being - the cosmic order, the κόσμος - itself with the balance, the meson, that empathy and pathei-mathos incline us toward a living presenced in the ancient Greek phrase καλὸς κἀγαθός, "which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character."

Which personal conduct, in the modern world, might suggest a Ciceronian-inspired but new type of civitas, and one

> "not based on some abstractive law but on a spiritual and interior (and thus not political) understanding and appreciation of our own Ancestral Culture and that of others; on our 'civic' duty to personally presence καλὸς κἀγαθός and thus to act and to live in a noble way. For the virtues of personal honour and manners, with their responsibilities, presence the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous."

With καλὸς κἀγαθός, such personal conduct, and such a new civitas, summarising how the

philosophy of pathei-mathos might, in one way, be presenced in a practical manner in the world. [9]

Which scholarly [10] philosophical, and decidedly paganus, [11] analysis possibly explains not only why Myatt is now regarded by the Establishment as a heretic but also their mass media campaign against him.

Centuries ago the Establishment of the time had show-trials of those accused of heresy, such as the trial of Katherine Campbell in 1697 which ended with her being hanged and then thrown onto a bonfire. [12] In our era the Establishment usually considers it sufficient to publicly destroy a person's reputation by using the propaganda of their policy groups and the mass media, confident that by doing this what the person has to say or has written will be ignored by not only 'the people' but also by journalists and academics, for should anyone 'step out of line' their reputation and even their livelihood can be easily taken away and/or destroyed.

Will it be centuries, as it was for Katherine Campbell and her alleged accomplices, for the truth about Myatt to be revealed? Probably. If Western societies survive that long.

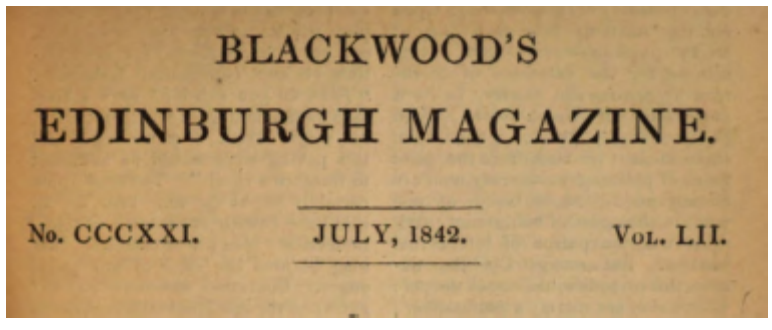
Haereticus Reputandus
2023

ooooo

[1] https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists

[2] A gratis open access pdf version is available at https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[3] "The capital fault in the operative constitution of Rome had long been in the antinomies, if I may be pardoned for so learned a term, of the public service." The essay was published in Blackwood's Edinburgh Magazine, July 1842.


BLACKWOOD'S
EDINBURGH MAGAZINE.
No. CCCXXI. JULY, 1842. Vol. LII.

[4] For an overview, refer to Myatt's *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, pp.16-19 of the archive of his website at https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf .

[5] Refer, for example, to Myatt's essays *War and Violence in the Philosophy of The Numinous Way* and *Persecution And War*, which are included in Appendix A.

[6] Primary sources included original manuscripts germane to the subject or to a historical person; archaeological or fossil remains from an historical period; contemporaneous and authenticated manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and manuscripts published and unpublished.

[7] Refer, for example, to section II, *Interpreting The Rejection Of National Socialism By A Neo-Nazi*, and to Myatt's *Understanding and Rejecting Extremism*, 2013, available (i) as a printed book ISBN 978-1484854266 and (ii) as a open access gratis pdf https://davidmyatt.files.wordpress.com/2022/10/david-

myatt-rejecting-extremism.pdf

[8] The essay is included (pp.419-423) in the archive of his website at https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf

[9] *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, pp.16-19 of the archive of his website at https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf

[10] A relevant footnote from Myatt's commentary on the Gospel of John - included (pp.225ff) in https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf - illustrates both his erudition and his sometimes antinomian translations:

> <quote> In *De Finibus Bonorum et Malorum* Marcus Tullius Cicero, in criticizing Epicurus and others, presents his view of Summum Bonum, a term normally translated as 'the supreme good'. According to Cicero, honestum (honourable conduct) is the foundation of Summum Bonum which itself can be discerned by careful consideration (ratio) in conjunction with that knowing (scientia) of what is divine and what is mortal that has been described as wisdom (sapientia),
>
> > aequam igitur pronuntiabit sententiam ratio adhibita primum divinarum humanarumque rerum scientia, quae potest appellari rite sapientia, deinde adiunctis virtutibus, quas ratio rerum omnium dominas, tu voluptatum satellites et ministras esse voluisti. (II, 37)
>
> He then writes that honestum does not depend on any personal benefit (omni utilitate) that may result or be expected but instead can be discerned by means of consensus among the whole community in combination with the example afforded by the honourable actions and motives of the finest of individuals:
>
> > Honestum igitur id intellegimus, quod tale est, ut detracta omni utilitate sine ullis praemiis fructibusve per se ipsum possit iure laudari. quod quale sit, non tam definitione, qua sum usus, intellegi potest, quamquam aliquantum potest, quam communi omnium iudicio et optimi cuiusque studiis atque factis, qui permulta ob eam unam causam faciunt, quia decet, quia rectum, quia honestum est, etsi nullum consecuturum emolumentum vident. (II, 45f)
>
> In effect, Summum Bonum – what the Greeks termed τὸ ἀγαθὸν – depends on certain personal qualities such as a careful consideration of a matter; on a personal knowing of what is divine and what is mortal; on the example of personal noble deeds and motives, and on a communal consensus.
>
> There is therefore nothing morally abstract or dogmatic about Cicero's understanding of Summum Bonum which so well expresses the Greco-Roman view, as does Seneca:
>
> > summum bonum est quod honestum est; et quod magis admireris: unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt. *Ad Lucilium Epistulae Morales*, LXXI, 4
>
> Thus, perhaps a more apt translation of the term Summum Bonum would be the highest nobility. </quote>

[11] As Myatt notes in his 2017 *Classical Paganism And The Christian Ethos* he prefers the term paganus - a transliteration of the classical Latin, denoting as it does connection to Nature, to the natural, more rural, world - in preference to 'pagan' since paganus is, in his view and in respect of the Greco-Roman ethos, more accurate given what the term 'pagan' now often denotes. The work is included (pp.259ff) in https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf

[12] Julian Goodare. *The Scottish Witch-Hunt In Context*. Manchester University Press, 2002.

II. Towards Appreciating Myatt's Philosophy Of Pathei-Mathos

Abstract

We ask why David Myatt's mystical philosophy of pathei-mathos is unappreciated and why old unproven allegations and rumours about him are still propagated today.

We suggest it may be (i) because in Myatt's philosophy empathy and personal honour lead us away from the Judeo-Christian illusion of causal abstractions (a naming) and a dialectic of opposites based on such naming with the inevitable apocalyptic eschatology; and (ii) because his philosophy presents a modern and rational paganism based on Greco-Roman values and is therefore seen by certain antifascists as belonging to a new and emerging and dangerous "right-wing" milieu in which ancestral (native and pagan) European culture and a tradition of personal honour are central.

That David Myatt's mystical philosophy of pathei-mathos [1] is unappreciated today except by a few sagacious individuals is understandable given Myatt's extremist past – three decades (1968-1998) as a neo-nazi activist and ideologue, and almost a decade (1998-2008) as a supporter and ideologue of Muslim Jihad – which led to unproven allegations about him such as "it's hard to take anything Myatt says at face value, so successfully has he enshrouded himself in self-contradictory disinformation", and that he has a "history of deception", which allegations or claims his critics never support or supported with probative evidence based on primary sources. [2]

Such allegations are still made today despite Myatt's voluminous post-2011 writings about his rejection of extremism. Writings such as his 2013 book *Understanding and Rejecting Extremism: A Very Strange Peregrination* [3] and collections of essays such as his *Religion, Empathy, and Pathei-Mathos: Essays and Letters Regarding Spirituality, Humility, and A Learning From Grief* [4].

Which unproven allegations and their acceptance by many often politically-motivated individuals [5] may explain why there are no reasoned, or scholarly, critiques of, for example, Myatt's *Questions of Good, Evil, Honour, and God*, his 29 page monograph included in his book Religion, Empathy, and Pathei-Mathos. [4]

Good, Evil, Honour, and God

Which monograph is a relevant example of his writings about his philosophy of pathei-mathos, and in which monograph he compares the ontologies of Christianity, Islam, and the modern nation-state with the ontology he proposes for his own philosophy.

For example, after discussing the ontologies of Christianity, Islam, and the modern nation-state, he presents in Parts Four and Five his argument in favour of a personal ontology deriving from pathei mathos, as well as presenting his conclusions regarding the need to lead a tolerant, compassionate, honourable, way of life.

Thus in Part Four he writes that the aim is:

> "to be in balance, in harmony, with Life; the balance that is love, compassion, humility, empathy, honour, tolerance, kindness, and wu-wei.
>
> This, by its nature, is a personal answer and a personal choice; an alternative way that compliments and is respectful of other answers, other choices, and of other ways of dealing with issues such as the suffering that afflicts others, the harm that humans do so often inflict and have for so long inflicted upon others [...]
>
> [There is] no need for dogma or too many words; no need for comparisons; no 'just cause' to

> excuse our behaviour. No mechanisms and no techniques to enable us to progress toward something because there is no need or requirement to progress toward what is not there to be attained. There is only a personal living in such a way that we try to be compassionate, empathic, loving, honourable, kind, tolerant, gentle, and humble. And this is essentially the wisdom, the insight, the way of living – sans denotatum – that thousands upon thousands of people over millennia have contributed to the culture of pathei-mathos, as well as the essence of the message which many if not all spiritual ways and religions, in their genesis, perhaps saught to reveal: the message of the health of love and of our need, as fallible beings often inclined toward the unbalance of hubris, for humility."

Interestingly, and in reference to Christianity, in his The Way Of Jesus of Nazareth: A Question Of Hermeneutics? he writes that what he has found when translating the Gospel of John

> "is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed.
>
> This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations based on inflexible notions of 'sin' and thus on what is considered 'good' and what is considered 'evil'. A difference evident in many passages from the Gospel of John." [6]

In Part Five of *Questions of Good, Evil, Honour, and God* he explains the origins of his philosophy:

> "Twenty years ago, someone whom I loved who loved me died, too young and having harmed no one. Died, leaving me bereft, if only for a while. For too soon my return to those hubriatic, selfish, suffering-causing, and extremist, ways of my pasts. As if, despite the grief, the pain of loss, I personally had learned nothing, except in such moments of such remembering that did not, unfortunately, impact too much upon my practicalities of life; at least until another bereavement, thirteen years later, came to shock, shake, betake me far from my arrogant presumptions about myself, about life, to thus lead, to so slowly lead, to me on a clear cold day yet again interiorly dwelling on what, if anything, is our human purpose of being here and why such bereavements, such early deaths, just seem so unjust, unfair."

Another relevant example is his *In Reply To Some Questions* (2012) in which he explains in greater detail the intent of his writings about extremism and about his philosophy of πάθει μάθος – the 'numinous way' – and that those writings

> "have been written as expressions of my own feelings, experiences, and philosophical reflexions, with no particular audience in mind, save in many instance for a few personal friends. In effect, they document my interior struggles, my attempts to find solutions to certain philosophical problems, and my desire to understand the how and the why of my hubris, of my extremist decades, and thus to understand and acknowledge the mistakes of my past – to understand and acknowledge the suffering I caused – and understand the error of extremism itself [...]
>
> What I hope to achieve by such writings is to communicate – or to attempt to communicate – some of my insights, some of my experiences, some of my solutions, and some of my conclusions, such as they are, and as personal and as fallible as they are, and dealing as they do with extremism, with an extremist life, and with the personal life of the hubriatic man I was [...]
>
> My concern – and therefore that of the philosophy of πάθει μάθος – is with spiritual (numinous) and personal matters. With our own individual interior change and reformation; with the perspective and insight that empathy and pathei-mathos provide: which is of personal virtues such as compassion, love, humility, empathy, πάθει μάθος, honour, and wu-wei, and thus with treating human beings as individuals [...]
>
> My writings over the past few years have been personal, 'mystical', and philosophical, with the

> latter documenting the development and refinement of my 'numinous way' culminating in my moral philosophy of pathei-mathos which is concerned with individuals and how individuals might discover and learn to appreciate ἁρμονίη and δίκη and so move toward wisdom. So, what I wanted – rather, what I felt compelled to do following a personal tragedy – was to try and understand myself, my suffering-causing past; to try and discover what undermined ἁρμονίη and δίκη, and what ὕβρις was and what it caused and why." [7]

Is this as his politically orientated critics claim "disinformation and deceptive", or is it – like his *Understanding and Rejecting Extremism*, his *Questions of Good, Evil, Honour, and God*, and other such writings including his autobiography *Myngath* – a genuine expression of Enantiodromia, of the reformation of an individual? [8]

That Myatt's politically orientated critics have not penned reasoned, or scholarly, critiques of such Myattian works should be sufficient to answer that question.

A Modern Pagan Philosophy

One other reason why Myatt's mystical philosophy of pathei-mathos may be unappreciated today, and another possible reason why his politically motivated critics have not penned reasoned, or scholarly, critiques of that philosophy, is that his philosophy is, for many of those who have studied it, a modern pagan philosophy in the tradition of Greco-Roman philosophy.

In his 2019 autobiographical essay An Indebtedness To Ancient Greek And Greco-Roman Culture he explained that he uses some non-English terms mostly from Ancient Greek but occasionally from Latin,

> "in the hope that such terms would not only be able to convey my meaning better than some easily mis-understood English term but also might be assimilated into the English language as philosophical terms either in their transliterated English form or in their Greek and Latin form.
>
> Such terms might also reveal my indebtedness to Ancient Greek and Greco-Roman culture and how and why the philosophy of pathei-mathos is both a "transition from mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion" and thus a return to individual insight and understanding over impersonal abstractions/ideations, over denotatum, and over religious and political dogma, with the Latin denotatum – used as an Anglicized term and which thus can be used to describe both singular and plural instances of denoting and naming – a useful example of my somewhat idiosyncratic methodology.
>
> Thus and for example I used and use σοφόν instead of σοφός when the sense implied is not the usual "skilled", or "learned" or "wise" but rather what lies beyond and what was/is the genesis of what is presenced in a person as skill, or learning, or wisdom. I used and use σωφρονεῖν in preference to σωφροσύνη (sophrosyne) to suggest a fair and balanced personal judgement rather than the fairly modern English interpretation of sophrosyne as soundness of mind, moderation." [9]

In that essay he asks then answers a rhetorical question about using such Greek and Anglicized terms:

> "Does my idiosyncratic use of Ancient Greek and Latin terms make this philosophy confusing, difficult to understand and difficult to appreciate? Perhaps. But since philosophia – φιλοσοφία – is, at least according to my fallible understanding, becoming a friend of σοφόν, and since such a personal friendship involves seeking to understand Being, beings, and Time, and since part of the ethos of the culture of the West – heir to Ancient Greek and Greco-Roman culture – is or at least was a personal and rational quest for understanding and knowledge, then perhaps some effort, as befits those of noble physis who appreciate and who may seek to presence καλὸς κἀγαθός, is only to be expected."

In his 2017 monograph *Classical Paganism And The Christian Ethos* he explains the context and meaning of the term καλὸς κἀγαθός, writing that

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos – to other presencings of Being – through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest – because of their innate physis or through pathei-mathos or through a certain type of education or learning – nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing." [10]

In his *Classical Paganism And The Christian Ethos* and in his other 2017 monograph *Tu Es Diaboli Ianua* [11] he writes of the difference between classical paganism and revealed religions such as Christianity.

That there is, in his view, a fundamental

> "difference between a religious apprehension of the numinous – based on received and venerated texts, on exegesis – and the paganus apprehension of the numinous as manifest in Greco-Roman culture, based as it is on an individual, and an intuitive, empathic and thus wordless, apprehension of the numinous." [12]

This "empathic apprehension of the numinous" is at the core of Myatt's philosophy of pathei-mathos. In his *Numinous Way of Pathei-Mathos* he writes that empathy is a means by which we can

> "understand both φύσις and Πόλεμος, and thus apprehend Being as Being, and the nature of beings – and in particular the nature of our being, as mortals. For empathy reveals to us the acausality of Being and thus how the process of abstraction, involving as it does an imposition of causality and separation upon beings (and the ideation) implicit on opposites and dialectic), is a covering-up of Being." [13]

In *Tu Es Diaboli Ianua*, he writes that

> "Greco-Roman culture is inextricably bound to the culture of the West and formed the basis for the European Renaissance that emerged in the 14th century, one aspect of which was a widespread appreciation of classical Art, of classical literature, and of texts such as the Corpus Hermeticum."

Which why his translations of eight tractates of the Corpus Hermeticum, and of other Greek texts,

> "when studied together enable us to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself [...] What Myatt does in his translations [of the Corpus Hermeticum] is paint a picture of classical – and of Hellenic – culture and especially of Hellenic mysticism; a culture and a mysticism which is pagan and based on individuals, on tangible things such as honesty, and not on moralistic and religious and impersonal abstractions. That is, he reveals the Greco-Roman ethos – the pagan ethos – underlying the hermetic texts and which is in contrast to that of Christianity with its later, medieval and Puritanical, impersonal moralizing." [14]

Which understanding of the ethos of the West, sans Christianity, the politically orientated individuals and organizations who are vociferous critics of Myatt most probably view as heresy, as evidence that Myatt's philosophy of pathei-mathos undermines the Judeo-Christian culture and tradition that still forms the basis of many Western nation-states, and evidence also of how Myatt's philosophy may aid those who champion a particular and pagan interpretation of Western culture.

As one commentator noted, Western culture is

> "exemplified according to Myatt by καλὸς κἀγαθός. That is, by those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest – because of their innate physis or through pathei-mathos or through a certain type of education or learning – nobility of character, and which nobility of character is manifest in the virtues of personal honour and manners, and which Western culture was also – according to Myatt and contra modern 'political correctness' – manifest in a natural and necessary aristocracy composed of those who possess nobility of character and who thus exemplify καλὸς κἀγαθός." [14]

This interpretation of Western culture is, as Myatt expresses it in his *Tu Es Diaboli Ianua*, also

> " (i) an (often wordless) awareness of ourselves as a fallible mortal, as a microcosmic connexion to other mortals, to other life, to Nature, and to the Cosmos beyond our world, and (ii) a new civitas, and one not based on some abstractive law but on a spiritual and interior (and thus not political) understanding and appreciation of our own Ancestral Culture and that of others; on our 'civic' duty to personally presence καλὸς κἀγαθός and thus to act and to live in a noble way.
>
> For the virtues of personal honour and manners, with their responsibilities, presence the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous."

Which "new civitas" – new communities, a new understanding of what being part of (a citizen of) such communities means; a new definition of freedom based on honour – strikes at the very foundations of the modern nation-state with its impersonal laws and in which modern nation-states where the 'law of personal honour' – one of the foundations of Myatt's philosophy [15] – if not outlawed is subject to often severe state-sanctioned restrictions.

As Myatt noted in his *Questions of Good, Evil, Honour, and God*,

> "My own and only fallible answer to the question of how to deal with the suffering that blights this world therefore seems to be the answer of a personal honour. That is, for each of us to gently try to carry that necessary harmony, that balance, of δίκη, wordlessly within; to thus restrain ourselves from causing harm while being able, prepared, in the immediacy of the moment, to personally, physically, restrain – prevent – others when we chance upon such harm being done. This, to me, is Life in its wholesome natural fullness – as lived, presenced, by the brief, mortal, consciously aware, emanations we are; mortal emanations capable of restraint, reason, culture, and reforming change; of learning from our pathei-mathos and that of others. My personal answer to personal questions, perplexion, and to grief and doubt. The answer which is to live in hope – even need – of a personal loyal love; to live with empathy, gentleness, humility, compassion, and yet with strength enough to do what should be done when, within the purvue of our personal space, we meet with one or many causing suffering and harm, no thought then for the fragility of our own mortal life or even for personal consequences beyond the ἁρμονίη we, in such honourable moments, are."

In an essay written in September 2014 he explained that

> "personal honour – which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία – [is] (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.
>
> Of how such honour – by its and our φύσις – is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment." [16]

By expressing a new civitas based on the concept of personal honour and on the noble virtues of καλὸς κἀγαθός, Myatt's rather unique philosophy, evolved as it has been by his *Classical Paganism And The Christian Ethos* and his *Tu Es Diaboli Ianua* monographs – might well be seen to be, according to the standards of the political status quo, as rather radical.

It might also become considered to be, or may already be considered to be, by some politically orientated individuals and organizations who profess to be "fighting extremism" – and who are still swayed by the Judeo-Christian illusion of causal abstractions and the dialectic of opposites – part of a new and emerging "right-wing" milieu in which ancestral (native and pagan) European culture and a tradition of personal honour are central. [11]

For, according to Myatt's philosophy, empathy and personal honour lead us away from the Judeo-Christian illusion of causal abstractions (a naming) and a dialectic of opposites based on such naming with the inevitable apocalyptic eschatology which engenders a real-world struggle or a war between a posited and a supra-personal, abstract, 'good' and 'evil'. An eschatology – struggle between a posited 'good' (us) and a posited 'evil' (our enemies) – which the modern nation-state has appropriated, as witness the propaganda against National Socialist Germany with its portrayal of The Third Reich as the 'evil' enemy who must be fought and defeated.

Myatt's philosophy leads us away from such abstractions, back toward the pagan insight of Greeks such as Heraclitus:

> "Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done." [17]

In chapter three of his *The Numinous Way of Pathei-Mathos* Myatt provides not only the Greek text of two other fragments by or attributed to Heraclitus but also his own translations:

> "Polemos our genesis, governing us all to bring forth some gods, some mortal beings with some unfettered yet others kept bound." Fragment 53
>
> "All by genesis is appropriately apportioned [separated into portions] with beings bound together again by enantiodromia." Diogenes Laërtius, ix. 7.

In that chapter he writes that

> "Empathy also reveals why the assumption that abstracted, ideated, opposites apply to or should apply to living beings – and that they thus can supply us with knowledge and understanding of living being – disrupts the natural balance, resulting in a loss of ἁρμονίη [harmony] and συμπάθεια and is therefore a manifestation of the error of ὕβρις."

In place of such abstracted, ideated, Judeo-Christian conflicting opposites there is in both Greco-Roman paganism, and in Myatt's philosophy, Summum Bonum. As Myatt notes in his *Tu Es Diaboli Ianua*, quoting the Roman philosopher Seneca,

> "What is injurious to such a [pagan] harmonious balance is what is dishonourable, with τὸ ἀγαθὸν – Summum Bonum – thus understood as honestum, as what is honourable, noble: summum bonum est quod honestum est; et quod magis admireris: unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt. Seneca, Ad Lucilium Epistulae Morales, LXXI, 4.
>
> > "the greatest good is that which is honourable. Also – and you may wonder at this – only that which is honourable is good, with all other 'goods' simply false and deceitful."

> For honestum is how hubris can be avoided and balance maintained, and is the essence of καλὸς κἀγαθός which presences the numinous, the divine, in and among mortals."

This rational pagan understanding is worlds away from the abstractions of the modern nation-state and makes the unproven allegations, and the rumours spread, about Myatt now and over the decades by politically orientated individuals and organizations with an agenda who profess to be "fighting extremism"

seem to belong to a medieval world of heretics, hateful preachers, and zealous fanatics inspired by the prevalent Judeo-Christian culture and who seek to track down, to publicly shame, and to accuse their enemies – "witches" and "wizards" – of heresy.

MK et al
Oxonia
2023

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[1] For an overview of Myatt's philosophy refer to *The Mystic Philosophy Of David Myatt*. The third edition is available as (i) a printed book, ISBN 979-8392761791 and (ii) an open access gratis pdf at https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf

[2] The quotation "it's hard to take anything Myatt says at face value, so successfully has he enshrouded himself in self-contradictory disinformation" is from a 2018 internet article, by someone using the pseudonym Dylan Miller, titled *Beyond The Iron Gates* which repeats popular tropes about Myatt without providing any evidential facts; popular tropes which include one used several times by a certain person of a certain political persuasion: that Myatt lies "through his teeth".

Of tropes in general Richard Sheridan in his 1779 satirical play *The Critic* had his character Sneer say of the character Sir Fretful Plagiary that his tropes suited the coarseness of his style. In regard to the tropes about Myatt used by others, it could be suggested that they are suited to the coarseness of their beliefs about him.

[3] (i) A printed edition of *Understanding and Rejecting Extremism* is available: ISBN 978-1484854266 with (ii) a gratis open access pdf version at https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[4] Available at https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

[5] One accusation, much repeated, is that Myatt is still a neo-nazi and as a consequence his post-2012 writings about rejecting extremism must be lies with his philosophy of pathei-mathos being a deception.

An amusing example of the accusations made about Myatt is provided in *Social Media Fun And Games With David Myatt* at https://archive.org/download/false-claims/media-false-claims.pdf

[6] https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/

His translation of and extensive commentary on chapters 1-5 of the Gospel of John is available at https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf

[7] *In Reply To Some Questions* (2012), https://davidmyatt.wordpress.com/questions-for-dwm-2012/

[8] Myatt explains what he means by Enantiodromia in the *Enantiodromia and The Reformation of The Individual* and *The Change of Enantiodromia* chapters of his book *The Numinous Way of Pathei-Mathos* which is available (i) as a printed book: ISBN 978-1484096642 and (ii) as a gratis open access document at https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

His autobiography *Myngath* is also available (i) as a printed book: ISBN 978-1484110744 and (ii) as a gratis open access document at https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

[9] https://davidmyatt.wordpress.com/2019/04/23/an-indebtedness-to-ancient-greek-and-greco-roman-culture/

[10] *Classical Paganism And The Christian Ethos*, https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf

[11] *Tu Es Diaboli Ianua*, https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf

[12] *Tu Es Diaboli Ianua*, op.cit.

[13] https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[14] *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, https://archive.org/download/myatt-paganism/myatt-paganism.pdf

Myatt's translation of and commentary on tracts from the Corpus Hermeticum is available at https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

[15] See, for example the chapter *Honour In The Philosophy Of Pathei-Mathos* in *The Mystic Philosophy Of David Myatt*, op.cit.

[16] *The Way Of Pathei-Mathos – A Précis*. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf

[17] In regard to the European – the Western – tradition of personal honour see, for example, William Segar, *Booke of Honor & Armes*, published in 1590. The book is available at https://books.google.com/books?id=LlI_AQAAMAAJ

[18] The translation of fragment 1 is by Myatt who in his *Questions of Good, Evil, Honour, and God* provides the Greek text:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται

III. Interpreting The Rejection Of National Socialism By A Neo-Nazi

In 2012 a former British right-wing activist jailed for racist violence, an ideologue who for thirty years supported neo-nazism, published two articles explaining his reasons for rejecting National Socialism, in one of which he condemned Hitler as "a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral". A year later he was to write a 30 page semi-autobiographical essay analyzing extremism in general and his rejection of all extremisms.

Somewhat surprisingly, given his notoriety which included being arrested in 1998 for incitement to murder and incitement to racial hatred, the three articles were ignored by his antifascist opponents and even today, a decade later, the academics who have written about him and his neo-nazi activities and theorizing have never analyzed them.

The person in question is David Myatt, a former bodyguard of Colin Jordan, [1] one of the prominent figures in post-1945 neo-nazism; a member of the paramilitary neo-nazi group Column 88; [2] who took over the leadership of Combat 18 when its founder Charlie Sargent was imprisoned for murder [3] and

who allegedly wrote a terrorist manual which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement." [4]

While there has been some speculation for this neglect of these three and other post-2012 anti-extremist writings of his [5] we shall attempt to analyze the two 2012 articles titled *Some Philosophical and Moral Problems of National-Socialism*, and *Hitler, National-Socialism, and Politics: A Personal Reappraisal.* [6]

Some Philosophical and Moral Problems of National-Socialism

In this article Myatt, referencing Aeschylus, Sophocles, and the Ἐρινύες, philosophically and scholarly criticized Hitler and National Socialist Germany in terms of Ancient Greek literature, mythology, and ὕβρις (hubris) writing that:

> "In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.
>
> Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance – of δίκη – as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον – that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύε [...]
>
> In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a mis-understanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement (σωφρονεῖν) - since such a balanced judgement would, as Aeschylus explained in the Oresteia, reveal that πόλεμος always accompanies ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended."

Since National Socialist Germany, The Third Reich, lasted a mere decade and the following Großdeutsches Reich only three years this criticism is justified.

In moral terms Myatt referencing his Numinous Way philosophy - later expanded into his weltanschauung of pathei-mathos [7] - provides a more detailed analysis, writing that National Socialism may be defined by:

> (i) a collective identity and its acceptance;
>
> (ii) authority and its acceptance manifest in specific individuals and expected obedience to such authority; (iii) mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority;
>
> (iv) the use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth;

(v) the use of particular abstractions as a criteria for identity; and (vi) the use and acceptance of a particular abstraction – kampf – as an embodiment and expression of human nature.

He then contrasts each of these with the principles of his Numinous Way. For example, in respect of point (i) he explains that:

> "empathy, as a natural if still under-used and under-developed human faculty, is only and ever individual and of the immediacy of the living moment. It is always personal, individual, and cannot cannot be abstracted out from an individual living being – that is, it cannot have any causal ideation or be represented by or expressed by someone else.
>
> There is the personal, individual, freedom that the knowing that empathy uniquely presents to the individual, and therefore no need of, no sense of, belonging to other than one's immediate surroundings, and no sense of identity beyond the personally known, for all human beings encountered are encountered and empathically known as they uniquely are: as individuals with their own lives, feelings, hopes, and with their own potential and their own past.
>
> Which in essence means The Numinous Way is the way of individuals, and an individual manner of living to be accepted or rejected according to the individual. Thus such a collective identity – and a desire for and acceptance of such an identity – is contrary to this very individual numinous way. What matters for The Numinous Way is the individual; their empathy, their honour; their personal judgement. What does not matter are supra-personal manufactured abstractions such as a 'nation'.
>
> Consequently, the empathic, honourable, individual only has a duty to themselves, to their immediate kin, and to those personally given a pledge of loyalty: not a duty or obligations to some manufactured collective identity however such identity be expressed."

In regard to point (iv) for example he explains that:

> "According to both empathy and honour, such a judgement of others, such prejudice, on the basis of some abstraction such as perceived race or 'nationality' is immoral. The only moral, honourable, criteria is to judge individuals as individuals, sans all abstractions, on the basis of a personal knowing of them extending over a duration of causal Time. To judge en masse, without such a direct, personal, extended, personal knowing of each and every individual is reprehensible.
>
> In addition, it is immoral – unempathic, uncompassionate, dishonourable – to treat people on the basis of their assumed or alleged race or nationality. Thus, the enforced herding of people into 'concentration camps' on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman."

In regard to point (v) he writes that:

> "Such abstractions included 'blood' and nationality, so that identity became a matter of individuals being classified – by themselves, others, and by the State – according to certain chosen abstract criteria based on 'race' and heritage. Thus there were distinct notions, distinct levels, of separateness.
>
> Empathy, however, presents us with an acausal-knowing of life, human and otherwise, and this knowing is of ourselves as but one fallible, biologically fragile, mortal, microcosmic nexion, and thus of how our self, our perceived and singular separate self-identity, is appearance and not an expression of the true nature of our being, which nature is one of connexions, between living emanations, not one of separations.
>
> Such a revealing of our nature reveals that we should act with empathy and honour in the

> knowledge that our actions affect others or can affect others, directly, indirectly, emotionally, and acausally. That their joy, their pain, their suffering, their fate is ours by virtue of us as a connexion to them – as a connexion to all life; as one emanation of ψυχή."

There is thus a consistent, logical, moral deconstruction of and rejection of National Socialism by a former neo-nazi activist of thirty years standing who has been described as "arguably England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution." [8]

It therefore seems astonishing that this consistent, logical, moral deconstruction of and rejection of National Socialism by a former neo-nazi has been ignored by antifascists, by government sponsored political policy groups pledged to fighting racism and extremism, and by academics.

Hitler, National-Socialism, and Politics: A Personal Reappraisal

Near the beginning of this essay Myatt quotes from a poem by TS Eliot:

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled
> If at all.
> Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment.

This, he writes, beautifully expresses where his new learning and thinking have led him and may be leading him; to rejecting the views and opinions of his past [9] and to better express what his Numinous Way philosophy means morally and personally. He is aware that he:

> "may not have all or even many of the answers required, and that such answers as I do have, or some of them, might be erroneous and that therefore may need to be amended. Therefore, all I can do here is try in a rather unsatisfactory way to summarize such answers, such views, of mine."

The core of the article is one of his answers:

> "the only moral change, the only revolution, that is possible – numinous, good – is that of ourselves; within and personal; and this is a reformation of ourselves and then our living of a moral, of an empathic, compassionate, honourable, life.
>
> This precludes the possibility of such a moral individual supporting some cause, some group, some movement, some person, in the belief that such a cause, group, movement, or 'leader', can 'make a difference' or can or might in some way move us toward some future where there is less suffering [...]
>
> The Numinous Way is, and can only ever be, an individual way; a non-political, non-religious, choice of individuals desirous of developing and using empathy and hopeful of leading honourable lives that do not cause or contribute to the suffering of living beings. Lives where one of the greatest virtues – a manifestation of our humanity – is considered to be a loyal and personal love between two human beings, regardless of the perceived or assumed ethnicity, nationality, social status, or 'sexual orientation', of the individuals concerned."

As with his *Some Philosophical and Moral Problems of National-Socialism* there is a consistent, logical, moral deconstruction and rejection of National Socialism.

Conclusion

We can only conclude that the neglect of this consistent, logical, moral deconstruction and rejection of

National Socialism by a former neo-nazi activist of thirty years standing is the result of a entrenched, prejudicial and peremptory, view of Myatt by current Establishments on both sides of the Atlantic.

Rachael Stirling
July 2023
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[1] Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

[2] Nicholas Goodrick-Clarke, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, NYU Press, 2001, pp.215-217. See also Encyclopedia of White Power: A Sourcebook on the Radical Racist Right, edited by Jeffrey Kaplan and published by Rowman & Littlefield in 2000.

[3] George Michael. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006, p. 142.

[4] Michael Whine. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

[5] The most common excuse for this neglect was voiced by a British, Establishment honoured, antifascist who prejudicially and peremptorily said that in such writings Myatt "is lying through his teeth." The comment was made to journalist Justin Ling in an interview published in March 2022.

[6] The two 2012 articles are available at https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/

The 2013 article is *Understanding and Rejecting Extremism: A Very Strange Peregrination*, https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[7] This 'world-view' is explained in his 66 page monograph *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[8] George Michael. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

[9] Myatt references an earlier article of his published in 2003 and titled *National-Socialism, Folk Culture, and a Muslim Khilafah* - available at https://archive.org/details/myatt-ns-khilafah-v1 - written during his campaign as a Muslim to try and bring National Socialists and radical Muslims together to fight what he then still regarded as their common enemies. Myatt's campaign is documented in a chapter of George Michael's book *The Enemy of My Enemy*, op.cit.

Appendix A

War, Persecution, and Violence

1. War and Violence in the Philosophy of The Numinous Way.
2. Persecution And War.

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Preface

Two rather neglected essays by David Myatt concerning war, violence, and persecution. The first essay

was written in early 2011 when he was in the process of refining his 'numinous way' into his philosophy of pathei-mathos.

As he subsequently explained:

> "Given that the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to develope that 'numinous way'. Mistakes and detritus because for some time, during the development of that 'numinous way', I was still in thrall to some abstractions, still thinking in terms of categories and opposites, and still fond of pontificating and generalizing, especially about The State.
>
> I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei - of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one's own uncertitude of understanding and of knowing. The year-long [2011-2012] process of refinement, correction, and reflexion resulted in me re-naming what remained of my 'numinous way' the philosophy of pathei-mathos." (1)

As Myatt expressed it in *A Change of Perspective* written in 2010:

> "to paraphrase TS Eliot, here I am now, in the middle way I have devised for myself, having had many years, often wasted, the years between two wars within myself: "Trying to use words, and every attempt Is a wholly new start, and a different kind of failure." (2)

The second essay, *Persecution And War*, written in 2018, presents a more personal and nuanced view of the subject matter.

Rachael Stirling
2023

1. https://davidmyatt.files.wordpress.com/2013/01/development-of-the-numinous-way.pdf

2. https://web.archive.org/web/20171109031141/https://www.davidmyatt.info/change_perspective.html

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1. War and Violence in the Philosophy of The Numinous Way

The Morality of The Numinous Way

In order to understand the concepts of war and violence in terms of the philosophy of The Numinous Way, it is necessary to begin by outlining the morality of The Numinous Way, since war and violence are inseparably bound up with how one understands morality.

Morality is, for The Numinous Way, a consequence of individuals using the faculty of empathy [1] – that is, a consequence of the insight and the understanding (the acausal knowing) that empathy provides for individuals in the immediacy-of-the-moment. This insight and knowledge is of how we are not isolated human beings, but rather only one fragile microcosmic nexion and thus connected to all Life, sentient and otherwise, human and otherwise, of this planet and otherwise. Consequently, there is a cosmic perspective – a cosmic ethic – and compassion: that is, the human virtue of having συμπάθεια with other living beings, and the feeling, the knowledge, that we should treat other human beings as we ourselves would wish to be treated: with fairness, dignity, and respect.

The morality of The Numinous Way is therefore defined by a personal honour, a personal compassion, and the personal virtue of justice. For justice is not some abstract concept, but rather a personal virtue, as εὐταξία [2] is a personal virtue. For justice is the personal virtue of fairness; the quality of balance, and is linked to other personal virtues as mentioned, for example, by Cicero:

> "Aliis ego te virtutibus, continentiae, gravitatis, iustitiae, fidei, ceteris omnibus." [3]

This morality is therefore a personal one so that it is the living individual of honour – someone who possesses certain virtues – who represents, who is, the cosmic ethics of The Numinous Way. For,

> "the Cosmic Ethic [...] cannot live in some law, in some Institution, in some Court, in some dogma or in some abstract theory. To be numinous, to presence the numinous, what is ethical requires a living honourable person, not some abstract theory of ethics." *The Natural Balance of Honour* (2011)

Thus the source of, the authority for – and the reason for choosing – such a morality is and can only be the judgement of the individual, deriving as this judgement does from their empathy and their unique πάθει μάθος.

The Source of Authority

For The Numinous Way, there is no authority other than that of personal empathy, personal honour and πάθει μάθος. That is, the source of authority is personal, and the bounds of this authority are defined by honour, with The Numinous Way thus being:

> "the Way of the numinous and individual authority of πάθει μάθος where one's own empathy and one's own learning from practical experience take precedence and are considered a means for us to become a friend of σοφόν and thus acquire the virtue and the skill that has been termed wisdom." *Preface, Selected Writings Concerning The Numinous Way* (2011).

In practical terms, this means that the individual following or being guided by this Way relies on and is guided by their own judgement, their own experience, and a Code of Honour, and does not relinquish these in favour of some chain-of-command or in favour of accepting the authority of some supra-personal institution, of some law, or of some association, political party or whatever. In place of accepting and submitting to such external authority there is only the giving of personal loyalty according to a Code of Honour, with such giving by its honourable and personal nature never involving the individual in relinquishing their own judgement or acting contrary to that Code of Honour. [4]

Violence, War, The State, and Leges Regiae

Used in its correct, original, non-pejorative way, violence is using physical force against another person sufficient to cause some physical injury. However, a fairly recent synonym for violence is force – a term often used by politicians and castellans and theorists of The State, among others, when they attempt to try and justify the use of violence by those persons (such as the police) such politicians and castellans (and others) believe have some 'lawful authority' to inflict injury on people.

The distinction that such politicians and castellans and others thus attempt to make between violence and force reveals their reliance, stated or unstated, known or unknown, on the principles of Leges Regiae. That is, on the principles used historically by kings and emperors and their courts where someone or some group assumes authority over others, and thus exercises command over them, makes decisions for or on behalf of them, and, ultimately, by the use of violence and the threat of punishment are able to force or persuade others to obey them and their commands.

Principles, for example, manifest in the ancient *Jus Papirianum* attributed to Sextus Papirius:

> "After Romulus had distinguished the persons of higher rank from those of inferior condition, then he passed laws and apportioned the duties for each to do...

> For the king, he chose the following prerogatives ... to maintain the guardianship of the laws and the national customs, ... to judge in person the greatest of crimes ... to have absolute command in war. " [5]

Notice how Romulus – the legendary King of ancient Rome – assumed the authority to divide individuals into categories – high and low – and how he manufactured laws, and told individuals what their duties would be, and assumed absolute command in war.

Modern nation-States have, via people such as Augustine of Hippo [5], simply replaced kings and emperors with Prime Ministers, Presidents, or representatives (or whatever) and covered or attempted to cover their use of violence (by their police forces and armies) and the threat of punishment (such as prison) by rhetoric about 'law and order' and by social and political theories (such as that of democracy). But the demand that individuals accept some supra-personal authority remains the same, as does the threat or the use of violence against individuals by officials appointed and approved by such personal authorities, as does the demand that individuals forsake their own judgement and rely instead on the judgement of ministers, governments officials, and on the Courts of Law of The State. In addition – as it was for the Roman kings and Caesars – the individual is expected to obey the laws they manufacture, with such laws being regarded as 'just' and moral.

Thus justice – far from being a personal virtue, defined by honour – becomes what some king, some Caesar, some τύραννος, or some government decrees it is according to the laws they manufacture and which their officials and their Courts uphold and enforce, by violence (or the threat thereof) and by imprisonment (or the threat thereof). Hence all the rhetoric by castellans and officials of The State that individuals "should not take the law into their own hands", whereas true – natural, numinous, living – justice only exists in living honourable individuals and their actions.

This usurpation of personal judgement and natural justice is overtly manifest in war. War – the bellum of Latin writers such as Cicero and Livy – is armed conflict involving large opposing groups where there is acceptance, by those fighting, of some recognized chain-of-command and of some supra-personal commanding authority who or which is or are personally unknown to most if not all of those accepting such authority, and where the conflict is mostly if not entirely non-personal for all or most of those involved. That is, war mostly or entirely results from the pursuit of some abstraction, or from the desire, the beliefs, of some leader or commander, or from the political or social or religious agenda or polices of some supra-personal authority such as some government.

In The Numinous Way, a distinction is made between war and combat in that combat refers to gewin – similar to the old Germanic werra, as distinct from the modern krieg. That is, combat refers to a more personal armed quarrel between much smaller factions (and often between just two adversaries – as in single combat, and trial by combat) when there is, among those fighting, some personal matter at stake or some personal interest involved, with most if not all of those fighting doing so under the leadership of someone they personally know and respect and with the quarrel usually occurring in the locality or localities where the combatants live.

Thus, war is contrary to The Numinous Way – to the Cosmic Ethic – not only because of the impersonal suffering it causes, but also because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction by violent means, and with the development of supra-personal abstract and thus un-numinous notions of 'justice' and law.

Hence, there is, for The Numinous Way, no such thing as a 'just war' – for war is inherently unjust and un-numinous. What is just and lawful are honourable individuals and their actions, and such combat as such individuals may honourably and personally undertake, and such violence as they may honourably and of necessity employ in pursuit of being fair and ensuring fairness.

David Myatt
October 2011

Notes

[1] For a basic explanation of empathy, see my essay *Introduction to The Philosophy of The Numen*.

[2] εὐταξία is what I would describe as the quality, the personal virtue, of self-restraint; of personal orderly (balanced, honourable, well-mannered) conduct especially under adversity or duress.

Regarding εὐταξία, Cicero wrote:

> "Deinceps de ordine rerum et de opportunitate temporum dicendum est. Haec autem scientia continentur ea, quam Graeci εὐταξίαν nominant, non hanc, quam interpretamur modestiam, quo in verbo modus inest, sed illa est εὐταξία, in qua intellegitur ordinis conservatio. Itaque, ut eandem nos modestiam appellemus..." De Officiis, 1, 40, 142

[3] M. Tullius Cicero, For Lucius Murena, 10, 23. My translation is: 'For your other virtues of self-restraint, of dignity, of justice, of good faith, and all other good qualities...'

[4] Editorial Note, 2023. Myatt significantly altered his concept of honour during his 2011-2012, and later, revision of his 'numinous way', writing in his 2014 text *The Way Of Pathei-Mathos - A Précis* that personal honour

> "presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.
>
> Of how such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it is only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develope what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos."

The text is included in his *One Vagabond In Exile From The Gods*, https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

Myatt also described his concept of honour in a 2022 interview:

> "[M]y fallible understanding is that honour cannot be abstracted from a personal moment to become some sort of principle or guide, so my similar fallible understanding is that a person who learns by means of pathei-mathos cannot be or rather should not become such a guide or even an example and certainly should not assume any sort of guiding role." Three 2022 Interviews, included in the archive of his website at https://archive.org/download/www.davidmyatt.info/www.davidmyatt.info.zip

[5] The quotation is from the reconstruction of the texts given in: Allan Chester Johnson, Paul Robinson Coleman-Norton, and Frank Bourne. *Ancient Roman Statutes: A Translation with Introduction, Commentary, Glossary, and Index*. Austin: University of Texas Press, 1961

[6] The assumed need for individuals to accept supra-personal authority is much in evidence in Augustine, especially in his *De Civitate Dei contra Paganos* in which he champions a order, a hierarchy, with God its pinnacle and ordinary individuals at the bottom. In between are those appointed to oversee individuals and ensure 'order' with everyone in their rightful place: "Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio." (XIX, xiii)

As Augustine writes in *Contra Faustum Manichaeum* XXII, 75: "The natural order, which would have peace

amongst men, necessitates that the judgement about and the authority to declare war should reside in those who have authority over others [a monarch/prince]."

In addition, his rhetoric regarding the necessity of waging war is remarkably similar to that of modern politicians:

> "War is undertaken to bring about peace. Therefore, even during war, remember the value of peace so that when those you have fought are conquered you can show them the advantages of peace..." Contra duas epistulas Pelagianorum ad Bonifacium Papam, CLXXXIX

He also, it seems, in writing about a 'just war', provided them with rhetorical justification for castigating their enemies as 'evil', as 'wicked' and they themselves, even though they may cause suffering and death, as doing what is 'right', what God decrees, as, for example, Bush and Blair did during the invasion and occupation of Iraq, and as with the desire of some nation-States to humiliate and vanquish those deemed as enemies. As Augustus wrote in *De Civitate Dei contra Paganos*:

> "Nam et cum iustum geritur bellum, pro peccato e contrario dimicatur; et omnis uictoria, cum etiam malis prouenit, diuino iudicio uictos humiliat uel emendans peccata uel puniens."
>
> For even when we wage a just war, our enemies must be sinners, for every victory then, even though gained by evil men, results from divine decree, with the vanquished humiliated and their sins either punished or wiped away. XIX, 15

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Article Source: https://web.archive.org/web/20120329200114/http://davidmyatt.wordpress.com/2011/10/25/war-and-violence-in-the-philosophy-of-the-numinous-way/

°°°°°

2. Persecution And War

A Remembering

Reared as a Roman Catholic, educated for a while at a Catholic preparatory school and then – again for a while – at a Catholic boarding school, I remember the history taught by our teachers and Priests of the centuries-long persecution of English and Irish Catholics that began in the 16th century. There were stories of martyrs; of recusants; of secret Masses; of anti-Catholic polemics and propaganda; and of the monks who – after the suppression of the monasteries, the theft of monastic lands and wealth, begun by a tyrannos named Henry – escaped to France and founded monasteries such as the one at Dieulouard in Lorraine.

There thus was engendered in we Catholic children a feeling of difference, aided by the fact that our Mass was in Latin, by our sacrament of confession, by the practice of Gregorian chant, and by the singing of hymns such as Faith Of Our Fathers with its memorable verses

> Faith of our Fathers living still
> In spite of dungeon, fire, and sword [...]
> We will be true to thee till death [...]
>
> Our Fathers, chained in prisons dark,
> Were still in heart and conscience free [...]
>
> Faith of our Fathers, Mary's prayers
> Shall win our country back to thee

This feeling of difference was forcefully remembered when I in the early 1970's – during The Troubles – ventured to visit Northern Ireland; when I in the mid-1970's and as a Catholic monk spent several weeks

staying at a Presbytery in Dublin; and when I in the mid-1990's – before the Good Friday Agreement – visited Derry.

Forcefully remembered because I listened to accounts of the burning of Catholic homes by Protestant mobs in 1969 and the subsequent flight of hundreds of Catholic families to the Irish Republic where they were housed in refugee camps; listened to witness accounts of the killing of eleven Catholics, including a Priest, by the British Army in Ballymurphy in 1971; listened to witness accounts of the killing of fourteen Catholics, again by the British Army, in Derry in 1972; and listened to stories of the persecution of Irish Catholics under British rule.

Such a remembering, such a childhood feeling of difference, formed part of the years-long personal and philosophical reflexion that occupied me for several years as I, between 2006 and 2009, developed my 'numinous way' and then between 2011 and 2012 gradually refined it into the 'way of pathei-mathos', with the core of that reflexion concerning matters such as extremism, my own extremist past, war, prejudice, intolerance, and persecution.

War And Combat

Familiar as I was with ancient works by Thucydides, Herodotus, Livy, and others; with many works concerning more recent European history by modern historians, as well as with personal accounts of those who had fought for both the Allies and the Axis during World War Two, I recalled some words of Cicero:

> "Aliis ego te virtutibus, continentiae, gravitatis, iustitiae, fidei, ceteris omnibus."
>
> "because of your other virtues of self-restraint, of dignity, of fairness, of honesty, and all other such qualities…" [1]

Which led me to consider making a distinction between war and a more personal combat, between a modern krieg and the Old Germanic werra, given that war, from my reading of and admittedly fallible understanding of history, seemed to me to involve – by its very nature of necessitating killing and causing injury – intolerance, hatred, a divisive sense of difference often involving "us" believing we were "better" (or more civilized) than them, our enemies, thus leading to a dehumanization of "the enemy". A divisive sense of difference and a dehumanization often aided (particularly in modern times) by polemics, rumour, and propaganda; and a divisive sense of difference, a dehumanization, together with polemics, rumour, and propaganda, which I knew from my own decades of political and religious activism formed a core part of all types of extremism.

The distinction I considered was that personal combat unlike war did not involve large armies fighting against each other because of some diktat or personal agenda by some tyrannos or because of some ideology or religion or policy of some State or government. Instead, combat involved small groups – such as clans or tribes or neighbours – fighting because of some personal quarrel or some wrong or some perceived grievance.

But the more I considered this supposed distinction between combat and war the more I realized that in practice there was no such distinction since both involved principles similar to those of the Ancient Roman Leges Regiae – qv. the Jus Papirianum attributed to Sextus Papirius – where someone or some many possess or have acquired (through for example force of arms) or have assumed authority over others, and who by the use of violence and/or by the threat of punishment and/or by oratory or propaganda, are able to force or persuade others to accept such authority and obey the commands of such authority.

This acceptance by individuals of a supra-personal authority – or, more often, the demand by some supra-personal authority that individuals accept such a supra-personal authority – was manifest in the Christian writings of Augustine (b.354 CE, d.430 CE), such as his De Civitate Dei contra Paganos where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace

between human beings and God requiring obedience to that authority; with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, "Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio."

Which hierarchy and acceptance of authority led Augustine to describe – in book XXII of Contra Faustum Manichaeum – the concept that war requires the authority of a person (such as a monarch) who has such "necessary" authority over others. This concept regarding war has remained a guiding principle of modern Western nations where the authority to inaugurate and prosecute a war against perceived enemies resides in the State, and thus in modern potentates who have seized power or in elected governments and their representatives such as Presidents and Prime Ministers.

Authority And Society

In the nations of the West, such a hierarchy of authority applies not only to war and its prosecution but also to changes, to reform, in society [2] for there is, as I mentioned in The Numinous Way Of Pathei-Mathos,

> "a hierarchy of judgement involved, whatever political 'flavour' the government is assigned to, is assumed to represent, or claims it represents; with this hierarchy of necessity requiring the individual in society to either (i) relinquish their own judgement, being accepting of or acquiescing in (from whatever reason or motive such as desire to avoid punishment) the judgement of these others, or (ii) to oppose this 'judgement of others' either actively through some group, association, or movement (political, social, religious) or individually, with there being the possibility that some so opposing this 'judgement of others' may resort to using violent means against the established order." [3]

In the way of pathei-mathos, authority is personal, based on individual empathy and a personal pathei-mathos; both of which have a local horizon so that what is

> "beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding." [4]

In practical terms this means trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are "our" enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies.

Thus in the case of my Catholic remembering, those soldiers in Ballymurphy and in Derry shot and killed civilians, women included, because those soldiers believed them to be "enemies", because propaganda had dehumanized those enemies; because those soldiers were part of and obeyed a hierarchical, supra-personal, chain-of-command by being there armed and prepared to use deadly force and violence against individuals they did not personally know; and because in the aftermath of those killings, and for years afterwards, they were not honest and hence did not contradict the propaganda stories, the lies, about those events which some of their superiors and others circulated in an attempt to justify such acts of inhumanity.

Yet for me the real tragedy is that events similar to those of my very personal remembering have occurred on a vaster scale millennia after millennia and are still occurring, again on a vaster scale and world-wide, despite us having access to the wisdom of the past, manifest as such wisdom is, for those reared in the West, in the Agamemnon of Aeschylus, in the Oedipus Tyrannus of Sophocles, in the mythos of Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες [5], in many of the writings of Cicero, in Τὰ εἰς ἑαυτόν by Marcus Aurelius, in the numinous beauty of Gregorian chant, in the music of JS Bach, and in so many, many, other writers and artists ancient and modern.

Ða sceolde se hearpere weorðan swa sarig
þæt he ne meahte ongemong oðrum mannum bion
(XXXV, 6)

David Myatt
9.ix.18

°°°

[1] M. Tullius Cicero, Pro Murena Oratio, 23. My translation.

[2] By 'society' in the context of this essay and the way of pathei-mathos is meant a collection of individuals who dwell, who live, in a particular area and who are subject to the same laws and the same institutions of authority. Modern society is thus a manifestation of some State, and States are predicated on individuals actively or passively accepting some supra-personal authority, be it governmental (national) or regional (county), or more usually both.

[3] *Society, Politics, Social Reform, and Pathei-Mathos*, in *The Numinous Way Of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[4] *Personal Reflexions On Some Metaphysical Questions*. 2015. Part IV of Sarigthersa, https://davidmyatt.files.wordpress.com/2022/10/dwmyatt-sarigthersa-v9b.pdf

[5] "Trimorphed Moirai with their ever-heedful Furies." Aeschylus (attributed), Prometheus Bound, 516

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Article Source:

https://web.archive.org/web/20220617103240/https://davidmyatt.wordpress.com/about/persecution-and-war/

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A 2026 Interview
Between David Myatt And Aymenn Jawad Al-Tamimi

Q. In *Myngath*, you describe being raised in colonial East Africa during your childhood. Were you born and raised in Tanganyika specifically? Did your experiences there (such as with non-whites) have any role in influencing your initial adoption of National Socialism?

A. In regard to being raised in colonial East Africa, we spent most of those years in Kenya. As for experiences there, no - there was no such influence although I was in a schoolboy way aware that Europeans (as we were then described and described ourselves) were somewhat privileged compared to what many resident adult Europeans called 'the natives'. It was only later, when I came to permanently live in Blighty after a few years living in Singapore with my family, that I became aware of that particular Weltanschauung.

Q. Was your father aware of your adoption of National Socialism? If so, how did he feel about it?

A. No my father was not aware, for at the time he was back in Africa working for the government of a newly independent African country having placed me as a "seven-day boarder" in an English school with (for the time, the late 1960's) a generous allowance of £3 a week. Having served in India and Burma during WWII (one medal he received was the Burma Star) and then having worked for years in Africa, he (for the short time he was back in England) yearned to be back in Africa with people he felt an affinity for and admired and he died and was buried there in that country not long before his fiftieth birthday.

Q. What prompted your initial interest in [...] Ancient Greek, Latin and Old English?

A. The inspiration was a certain English lady teacher in the then "whites-only" school I was attending in Singapore plus a learned Chinese gentleman I met when he visited that school. He seemed to me then to be part of a world, of ways of life, I was unaware of and became intrigued about. He, skilled at Chess, was also the inspiration for me to take part in a Chess tournament in Singapore city where I encountered a display of Chinese Martial Arts.

Q. Did you not also feel that your interest in these languages and wider 'high culture' (e.g. you like Allegri's Miserere Mei) made you an oddball within the National Socialist movement in Britain that was typically characterised by thugs who could not care for any of these things?

A. Yes. But by then I unfortunately and stupidly had become so obsessed with the idea, the ideal, of National Socialism being a way to enable us as a species to 'conquer' Outer Space and create new civilisations on other worlds, that I believed any means were justified with such people a means to that end.

Q. My favourite poem of yours is 'In the Night'. Could you talk a little more about the context in which you wrote it and its meaning for you?

A. It recounted a personal experience at a certain time of my life and thus was one of many such experiences, almost all to do with women, that after so much stupidity on my part contributed to me finally rejecting my extremist masculous views. Some of which experiences I recounted in the small

collection of poems published under the title *Relict*.

Q. You deny being 'Anton Long' or being connected with the Order of Nine Angles (O9A). On the other hand, a number of self-proclaimed O9A adherents proclaim admiration for you, cite your writings and even imitate your writing style. How do you feel about the O9A and the self-proclaimed fans of your work who also claim affiliation with this group? For example, O9A seems opposed to Christianity yet you have written in defence of the Catholic Church?

A. What others, associated with the O9A or otherwise believe or assume about my association is what they believe or assume. Where is their proof in terms of primary sources? So far no one has provided any such evidence. Is not the axiom of innocent until proven guilty by evidence one of the foundations of Western jurisprudence?

In regard to Christianity I have great respect and admiration for what Jesus of Nazareth taught as recounted for instance in the Greek Gospel of John which I studied during my brief time as a Catholic monk. But as I attempted to explain in several of my post-2012 writings it is a question of exegesis; of how that Gospel and other religious works are translated and interpreted or misinterpreted.

A. How did you feel about the fall of the Assad regime and how do you assess the new state we live under? Do you have any intention to visit Syria?

A. To be honest I now view that and similar world events in terms of our human hubris and thus as part of our seeming inability to learn from our history; as part of our ''macho'' culture of which an impersonal chain-of-command and desire for, even need for, conflict are a part. Of our apparent inability as men in our majority to appreciate honour and muliebral virtues such as empathy and compassion.

As for personal foreign travels, I am now so old, and burdened by various health issues, that such travels, despite my desire to the contrary, are not practicable.

In relation to your subsequent questions regarding a 1974 newspaper interview and whether or not I was around that time a 'satanist' it is as was expressed in a recent (January 2026) item *A Question Of Honour And Personal Knowing*.

Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt.

My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings.

David Myatt
January 2026
v. 1.31

Appendix

A Question Of Honour And Personal Knowing

In the latest attempt to claim that David Myatt (DM) is Anton Long (AL) of O9A fame an anonymous person has written, and via 'social media' promoted, a lengthy blog post about DM with his/her/their conclusion being that an interview published in a provincial newspaper in 1974 is the 'primary source' that proves that DM=AL and was the founder of the O9A.

In the item the anonymous person claims, without providing any evidence whatsoever, that Myatt does or did use the pseudonyms Rachael Stirling, Kerri Scott, Egnatius Severin, Gelis Sangster, and R. Parker, and is now active on the Bluesky social media platform as "Oxfordian23", "sirida21" and uses the 'nym "sol73omega".

In regard to the 1974 interview the anonymous person apparently accepts without question that what the now deceased journalist wrote is "the whole truth and nothing but the truth" and therefore is a primary source. Which seems to imply that journalists are trustworthy and never lie and never have a personal or political agenda or motive.

It is perhaps pertinent that the anonymous person does not mention that DM in the 1990s challenged two journalists to a duel with deadly weapons for publicly making unproven accusations about him and that both journalists lacked the character to accept the challenge or in lieu issue an apology. As Myatt wrote {1} years later:

> <begin quote>
> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:
>
> "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête."
> <end quote>

Of that 1974 interview Myatt wrote:

> <begin quote>
> "The journalist promised to let me read his final copy before it was published – a condition I had specified before giving the interview – and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had

given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The journalist also made some rather silly allegations about animal sacrifice, which were investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies. What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then "it must be true" or – as the cliché of mundanes goes: "there is no smoke without fire." And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."
<end quote>

He also wrote:

<begin quote>
"My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past (real or alleged) and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable."
<end quote>

The issue therefore becomes a simple one: a question of personal character, of civilized behaviour. Of whether one believes Myatt's version of events, or gives him the benefit of doubt, or believes the allegations and assumptions of others whomsoever those others are. Myatt's version of those times is described in *Myngath* {2} and *A Matter Of Honour*. {1}

Seen in this way, the 2026 post by an anonymous person seems symptomatic of our times. Just as he/she/they will no doubt assume this riposte was written by DM himself.

Egnatius Severin
January 2026

{1} *A Matter Of Honour,* https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/
{2} *Myngath*, https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

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A Matter of Honour

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° The Logical Fallacy of Incomplete Evidence - A Case Study
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Preface

Given the persistence of unsubstantiated rumours and allegations regarding involvement with Occultism, I deemed it necessary to publicly comment, in some detail, about the matter and thus provide 'my side of the story', and which public comment is based in part on some remarks included in early draft versions (≤ 9) of my autobiography Myngath.

However, as I note here in the conclusion, even though the matter is one of honour I do not expect the plethora of rumours and allegations to suddenly cease as a result of such comments by me, although I perhaps naively nurture a vague hope that what I write here may cause a few individuals to reconsider the veracity of such rumours and allegations.

David Myatt
March 5th, 2012
(Revised January 2013)

°°°

Journalists, Allegations, and Propaganda

For many years – in fact up to and including the present – rumours and allegations concerning my involvement with practical occultism and satanism have been in circulation, and regularly referred to and repeated by journalists, and others, in newspapers, magazines, articles and, latterly, on that new medium - greatly susceptible to the spreading of dishonourable allegations and rumours - that has been termed the Internet. One of these allegations is that I am a certain person known as Anton Long.

In the past thirty-seven years only four people, on hearing or learning about such rumours and allegations, have had the decency to ask me, in person, "for my side of the story". The first was Colin Jordan, the second was John Tyndall, the third was Steve Sargent, and the fourth was a Muslim whom I came to

greatly admire and to whom I gave a personal pledge of loyalty.

I have, when asked in person, or via impersonal means of communication such as letters, always denied such allegations of such involvement, as I have, on numerous occasions, challenged anyone to provide evidence to support such accusations. No such evidence has ever been forthcoming [1].

For instance, I was for several days, in early 2000, covertly filmed, photographed, and followed by an investigative team working for the BBC as part of their research for a Panorama programme about David Copeland and the London nail-bombings [2]. Prior to that surveillance, and for an ever longer period, I was also the subject of covert surveillance by a private investigator hired to undertake preliminary research for that BBC investigation. What did all this covert surveillance and investigation reveal? A satanist? No. Someone living an ordinary, rather boring, life with his wife and family in a small village near Malvern who went to work everyday on a bicycle to a nearby farm.

Covert surveillance photograph of me on my way back from work and broadcast by the BBC, 2000

In addition, since at least 1997 I have no doubt been under regular covert surveillance by Special Branch and MI5 – and especially so since 9/11 given some statements I made while a Muslim - with all my communications (internet, telephonic) monitored via GCHQ. Indeed, following my conversion to Islam and during the time I seemed to be, for the security services and the Police, 'a significant person of interest', I recall many meetings and friendly conversations with one of the Special Branch officers on attachment to the city near where I was then living.

Given such surveillance and interest, no doubt there are records somewhere of my activities as a neo-nazi extremist;

of my subsequent life as a radical Muslim supporting Jihad, and finally of my life as a reclusive philosopher, a friend of σοφόν who seeks, through λόγος, to uncover – to understand – Being and beings, and who thus suggests or proposes an ontology of Being. What there will not be, will be any records of 'Myatt as Satanist'.

In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.

As I wrote some thirteen or more years ago:

> "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."

Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête.

However, I quite understand why many people - journalists included - did in the past (and possibly still do) impersonally dislike or hate me, given my past and unethical support for, and my past propagation of neo-nazism, and my previous lamentable public incitement of hatred, intolerance, and violence. I was only reaping what I had sown. Thus I believe I also understand the motivation of those journalists and those authors who used rumours and allegations of involvement with Satanism to discredit me, for they were most probably only doing what they thought was necessary in the struggle against racism, extremism, and bigotry. But does that struggle - for what is ethical - justify their (in my view) unethical use of rumours and unproven allegations?

My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past (real or alleged); and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable.

Instead of penning material based on such a personal knowing, it occurs to me that some journalists who wrote and published stories about me might knowingly or unknowingly have or had a somewhat prejudiced view, having put some political or personal agenda before veracity, and thence use their position and/or their influence (use the power of the Media) to propagate their opinion, their version of events, and belittle or otherwise denigrate persons they disliked or did not approve of because they viewed that person not in an empathic, non-judgemental way - as an individual human being whom they had taken the trouble to get to know - but in an impersonal abstract way according to some label or category they had assigned to that individual because of the alleged political or religious views of that individual. Thus, in my own case, they prejudged me - categorized me - as a 'fascist' or a 'nazi' or a 'satanist' - and since they disliked or hated fascists and nazis and considered satanists were immoral and 'evil', they adjudged me a reprehensible person whom they did not like.

Furthermore, in place of a personal knowing - and/or a scholarly research into the life and times of the person they intend to write about and lasting many months if not a year or more - they rely on certain journalistic practices in order to gather information. Practices such as: (1) bribing or persuading corrupt Police officers and government officials and others in order to obtain confidential information about individuals; (2) hacking/intercepting people's private telephonic/internet communications; (3) hiring private investigators to follow individuals and gather information about them; (4) hypocritically attempting to excuse such unethical conduct by making the spurious claim that what they write or say is 'in the public interest' when not only is this so-called 'public interest' an unethical abstraction but also when they as individuals would be offended if someone used such hack journalistic practices against them and their own family. Thus, and for example, a well-known anti-fascist organization could unethically obtain confidential information about its opponents by getting someone sympathetic to their cause in the civil service to obtain national insurance numbers, dates of birth, places of residence, and employment history; as they could employ the services of an unethical private investigator to obtain that and other information via corrupt officials and by covert surveillance.

The result of such journalistic practices, of such a lack of personal knowing, of such a lack of scholarly research, and of such prejudgement of a person, is a hasty piece of work that - to paraphrase what a friend of mine once wrote -

possibly says more about the journalist, more about our society, and more about the modern Media, that it does about the person who is the subject of such a piece of work.

In addition, and importantly, are those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? Are they aware of my voluminous recent writings regarding my philosophy of pathei-mathos and those regarding my extremist past and my rejection of extremism? [3] Are they open to the possibility of my change and reformation? Or will they continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?

More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways? Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police.

The Logical Fallacy of Incomplete Evidence - A Case Study

In a Master of Arts thesis entitled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis [4] is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as - to my knowledge - it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book Black Sun by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA [5].

Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence [6]. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship.

This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars.

His lack of primary research is evident in several factual errors. A few examples:

(1) He repeats Searchlight's claim that their 'expose' of me in the April 1998 issue of their magazine caused internal strife in the National Socialist groups I was then involved with, whereas it had no effect at all, other than to make people laugh, since few if anyone of the extremists in such groups ever took seriously anything stated in Searchlight. Instead, as their name for it indicated -

Searchlies - they regarded it as "just more Jewish propaganda" and indeed as something of a badge of honour to be mentioned in it, with the general feeling being that 'if you get mentioned in Searchlies you must be doing something right!'

(2) He asserts that in 1998 the Police raided my home and arrested me. Which is correct. He then asserts that I was arrested again two years later, after the London nailbomb attacks, together with some other Combat 18 members.

Which is incorrect. The facts being that I was not arrested in 2000, and that the 1998 raids were the ones that also involved some C18 and NSM members.

(3) He writes that: "His conversion did not escape the mainstream media, and most English newspapers and media-outlets wrote about the incident, including the BBC." In fact, as a search of media archives would have revealed, my conversion in 1998 was never mentioned until two years after the fact, and most of the media publicity in 2000 linking me with Copeland made no mention of it.

But perhaps Senholt just meant to write something along the lines of 'the fact that Myatt was, at the time of Copeland's trial, a Muslim did not escape some of the mainstream media...'

Moving on to his claims that there are several things which link me with the ONA. All of these alleged links can be shown not only to be unsupported by the facts but also that they do not even amount, as Senholt states, to circumstantial evidence in support of the claim made that I am Anton Long. The claims are:

(1) The use of alternative dating systems, such as yf, by both me and the ONA.

The fact that group A and group B use the same or a similar alternative dating system is not proof that B is a subset of A, only of borrowing, imitation, adaptation, and possibly of plagiarism.

(2) Some occult texts with my name on them.

See the first part of 'omitted facts and circumstances', below -

regarding using the occult as a neo-nazi honeytrap.

(3) That ONA insight roles included supporting neo-nazi groups and terrorism (neo-nazi and Islamic), things which I was openly involved with.

As with alternative dating systems and some ideas (such as acausality - see item (5) below) there is only a possible borrowing, imitation, adaptation, plagiarism.

Also, what is not mentioned are the other ONA insight roles which do not fit in with my life. Such as a police officer, assassin, and joining an anarchist group.

(4) That there is linguistic evidence linking my writings and those of 'Anton Long'.

No evidence from forensic linguistics is presented, so that this claim is just claim about two people using similar concepts and ideas and sometimes the same words.

That is, there is no direct evidence of a link, so that once again this is probably just others borrowing, imitating and adapting already existing ideas and concepts, something that, like plagiarism, happens all the time.

(5) That my departure from Islam (in 2009) coincided with 'Anton Long' writing a plethora of new ONA items.

Since Senholt does not give dates, and does not list the items, before and after this date, this is a rather vague assumption which also ignores two important facts. First, the vast quantity of literature I produced from 2006 onwards (following the suicide of my fiancée) in the form of essays about my Numinous Way/philosophy of pathei-mathos, letters, poetry, and so on. Second, Senholt does not discuss the fact that there were and are several self-confessed satanists (such as the pseudonymous Jason King) who are of opinion that most if not all of the newer, recent, items attributed to Anton Long were written by someone quite different from the 'original Anton Long' associated with the original ONA (or ONA 1.0 as King described it).

(6) That some of my ideas and concepts - such as acausality and Aeons and Homo Galactica - are and have been used by the ONA.

These concepts date to the early to middle 1970's, evident in such non-occult writings as *Emanations of Urania*, and, later on, in my *Vindex - Destiny of the West*.

As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link.

In most of the above cases there is also the established and the admitted fact up until 1998 I knew, as friends, some of the people involved with various occult groups, although - as mentioned to Professor Kaplan [7] and others - I did not share their views with us therefore agreeing to disagree on many things. Thus some allowed borrowing of ideas, concepts, and inventions, by such friends is hardly surprising.

Finally, the omitted facts and circumstances that do not support Senholt's claims and conclusions include:

(1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

> "In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year.
>
> However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]
>
> I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.
>
> This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].
>
> However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with

> Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation Cosmic Reich by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."
>
> By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'.
>
> Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler). One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

(2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography Myngath where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. Concerning The Nature of Religion and The Nature of The Numinous Way] and of the sacrament of confession. As I wrote in Soli Deo Gloria:

> "It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as Pathei-Mathos - A Path To Humility.

(3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

(4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are: (a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims [8], and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

(5) My semi-autobiographical poetry [9], my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

(6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.[10]

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

In essence, there are no proofs presented in the thesis, with many aspects of my life omitted and with no mention, let alone analysis, of those voluminous writings of mine which portray a person almost the exact opposite of a satanist.

As one person wrote in respect of the rumour, the allegation, and the claim, that I am the pseudonymous Anton Long,

> "We basically have a choice between: (i) believing Myatt is an astonishingly diabolical, duplicitous, creative, polymathical genius who over four decades has been playing 'sinister games' and who has not deviated

> from his youthful sinister cunning plan, and which diabolical genius makes the likes of Crowley and LaVey (and everyone else associated with modern Satanism and the 'left hand path') seem pathetic and mundane; or (ii) assuming Myatt has spent most of his adult life as a covert servant of the British state; or (iii) accepting that Myatt has lived a quite adventurous (but not an exceptionally amazing) life, has made mistakes, has suffered a personal tragedy, and has learned from and been changed by his experiences and by that tragedy [...]
>
> Which of [these] three scenarios is therefore the most plausible?
>
> Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?" [11]

Conclusion

In respect of allegations about involvement with satanism and 'being Anton Long' - and in respect of those who manufacture and propagate them - my own experience, my pathei-mathos, manifest in my philosophy of Pathei-Mathos, leads me to two conclusions. My first conclusion is that the research done by some modern authors and even some academics - whose works are published by reputable publishers or quoted by others engaged in academic research - is inadequate and does not meet the taxing criteria of scholarship. Thus these works are unreliable; they have no gravitas, no worth - in terms of learning - for the sagacious.

My second conclusion is that most if not all modern Media that concern themselves with the deeds and lives of individuals – from un-scholarly books and essays, to newspapers, to television news programs and political documentaries, to magazines, to the World Wide Web – are by their very impersonal and mass-media nature unethical. Why? Because they are un-numinous, and encourage and often embody hubris, being as they are the realm of personal opinions, hasty judgement, and misapprehension, and the abode of those for whom 'a story' or some personal/political agenda/prejudice or 'their career' or some unethical un-numinous abstraction (such as 'the public interest') come before honour, empathy, and the reasoned judgement of a personal knowing that has extended over a lengthy period of causal Time and/or been based on an extended period of scholarly research.

A corollary is that those who use such Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (1) a reasoned, balanced, and thus ethical, judgement; (2) the empathy of manifold direct personal contacts; and (3) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information.

Quite simply it is matter of honour. Of personal knowing. As I mentioned above, the traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations.

As for who and what I really am, I can only suggest the curious read such writings of mine as the following: (a) One Vagabond In Exile From The Gods; (b) Religion, Empathy, and Pathei-Mathos; and (c) Understanding and Rejecting Extremism.

°°°

Notes:

[1] Many people seem to rely on four items in respect of accusations of occult involvement. These items are: (1) an article published in 1998 in the Searchlight magazine entitled The Most Evil Nazi in Britain; (2) a 2009 thesis by Senholt entitled Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles; (3) a chapter in Nicholas Goodrick-Clarke's book Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity (published in 2001); and (4) a 1974 interview I allegedly gave to a reporter.

(a) In respect of the Senholt, see the section in this article subtitled *The Logical Fallacy of Incomplete Evidence - A Case Study.*

(b) In respect of Goodrick-Clarke, his identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled *Diablerie, Revelations of a Satanist* the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism."

In addition, Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled Diablerie. An unpublished autobiographical MS that I circulated to a few friends, and a few 'interested parties', in the 1980's when I was engaged in writing *The Logic of History* from which the text *Vindex, The Destiny of the West* (published in 1984) derived. One of 'the interested parties' was the publisher of *Vindex, The Destiny of the West* who subsequently published some other pro-NS works of mine. An interesting overview of Diablerie is given in the 2012 e-text *A Sceptics Review of Diablerie*, by R. Parker.

It is interesting and - to me - relevant that among the many errors of Goodrick-Clarke are the following:

i) I was not born in 1952, as he claimed.

ii) I first met Colin Jordan in 1968, not 1969 as he claimed.

iii) My two terms of imprisonment for political offences were not both for six months, as he claimed.

iv) Morrison was never 'my follower' as Goodrick-Clarke claimed (Eddy was never anyone's follower).

v) Morrison's first name is Eddy, not Eddie as Goodrick-Clarke claimed.

vi) The Occult lady that 'Anton Long' met in the early 1970's did not 'lead the ONA' as Goodrick-Clark claimed, but rather the Camlad association, with the ONA being founded and then led by Anton Long himself following his meeting with that lady.

vii) He mentions a certain Wulstram Tedder whom he claims was a former aide of Colin Jordan during the old NSM days, whereas 'W Tedder' was one of the noms-de-plume I used, for instance when writing for John Tyndall's Spearhead magazine in the 1980's.

It also interesting that Goodrick-Clarke was ignorant of - or did not bother to discover - many documented things about me during the late 1960's and the early 1970's, such as my arrest by the Yorkshire Regional Crime Squad for organizing a gang of thieves. Instead, the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript

Such errors, and the lack of evidence to support his assumptions about me, really say all that needs to be said about this particular 'source'.

Interestingly (perhaps) another fanciful work of fiction, similar to Diablerie, and purporting to be yet another autobiography by 'Anton Long' seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of Myngath to which various fictional autobiographical stories and 'sinister incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this Bealuwes Gast also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.

(c) In respect of the 1974 'interview', I reproduce a comment I made in part one of my Autobiographical Notes, first published in 2001:

> "The journalist promised to let me read his final copy before it was published – a condition I had specified before giving the interview – and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).
>
> I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The journalist also made some rather silly allegations about animal sacrifice, which were investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies.
>
> What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then "it must be true" or – as the cliché of mundanes goes: "there is no smoke without fire." And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."

(d) In respect of the 1998 Searchlight item, I reproduce here a rather polemical item written by me, the fanatic, in 1998 (during my extremist decades) just before my conversion to Islam and privately circulated to the few members of Reichsfolk. The item was subsequently re-issued - with some amendments and alterations made by Richard Stirling - in 2003 as a confidential supplement to the *Reichsfolk Situation Report* of that year.

> "Not once, in the past thirty years, has anyone provided any evidence of my alleged involvement with the Order of Nine Angles or with Satanism in general [...]
>
> All Searchlight has ever done is make unsubstantiated allegations [...]
>
> One of the unsubstantiated allegations of the Searchlight crowd is that I was a friend of someone called Vik Norris – something they blandly stated in their alleged 'expose' of me, under the headline *The Most Evil Nazi in Britain*, in the April 1998 issue of Searchlight magazine. No evidence for this allegation was presented then, or subsequently.
>
> Indeed, the article simply contains bland assertions by them about me and Satanism with no evidence presented to support such assertions. For example: (1) they stated that the ONA was "formed by Myatt himself in the early 1980′s" but offer no proof for this claim of theirs; (2) they write about "Myatt and his satanic friends" yet never name these alleged 'satanic' friends or provide any proof of involvement by any

of my friends with Satanism; (3) they claim that "within days of being investigated", the ONA withdrew its material from the Internet and that I had shaved off my beard in an attempt to disguise myself, with yet again no evidence being provided for these allegations, which were patently untrue, as anyone could have verified at the time by searching the Internet, calling on me at my home or place of work or asking those with whom I worked.

Unsurprisingly, many people over the years have – for personal or political reasons – referenced this Searchlight article as 'proof' of my alleged involvement, when anyone of any sagacity on reading that and similar articles about me can rationally deduce that it and other such articles are merely malicious propaganda designed to discredit, but worded in such a dishonourable way that even were one to sue the authors for libel in a British civil court (assuming one had the money to do so) there would be no guarantee of success – a legalistic tactic such dishonourable journalists often rely on when they peddle their lies and make their malicious accusations.

As for me, I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated and their own dishonourable character proven."

[2] The completed BBC programme was broadcast, as a 'Panorama Special' entitled The Nailbomber, on the 30th June, 2000. Nick Lowles, who at the time was working for Searchlight, was listed as the associate producer.

[3] The recent writings of mine include the compilation *Understanding and Rejecting Extremism*, as well as voluminous essays about The Numinous Way/The Way of Pathei-Mathos, and which mystical Way of Life is one of compassion, empathy, humility, gentleness, and love.

As I wrote in *Letter To My Undiscovered Self*,

"The honest, the obvious, truth was that I – and people like me or those who supported, followed, or were incited, inspired, by people like me – were and are the problem. That my, that our, alleged 'problems' (political/religious), were phantasmagorical; unreal; imagined; only projections based on, caused by, invented ideas that had no basis in reality, no basis in the simple reality of human beings. For the simple reality of most human beings is the need for simple, human, things: for personal love, for friendship, for a family, for a personal freedom, a security, a stability – a home, food, playfulness, a lack of danger – and for the dignity, the self-respect, that work provides.

But instead of love we, our selfish, our obsessed, our extremist kind, engendered hate. Instead of peace, we engendered struggle, conflict, killing. Instead of tolerance we engendered intolerance. Instead fairness and equality we engendered dishonour and discrimination. Instead of security we produced, we encouraged, revolution, violence, change.

The problem, the problems, lay inside us, in our kind, not in 'the world', not in others. We, our kind – we the pursuers of, the inventors of, abstractions, of ideals, of ideologies; we the selfish, the arrogant, the hubriatic, the fanatics, the obsessed – were and are the main causes of hate, of conflict, of suffering, of inhumanity, of violence. Century after century, millennia after millennia [...]

That it took me four decades, and the tragic death of two loved ones, to discover these simple truths surely reveals something about the person I was and about the extremisms I championed and fought for.

Now, I – with Sappho – not only say that,

> I love delicate softness:
> For me, love has brought the brightness
> And the beauty of the Sun....

but also that a personal, mutual, love between two human beings is the most beautiful, the most sacred, the most important, the most human, thing in the world; and that the peace that most of us hope for, desire in our hearts, only requires us to be, to become, loving, kind, fair, empathic, compassionate, human beings. For that we just have to renounce our extremism, both inner and outer."

As I wrote in *Pathei-Mathos, Genesis of My Unknowing*:

"There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.

Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all. Instead, it was a gift offered to me by two others - the legacy left by their tragic early dying. That it took not one but two personal tragedies - some thirteen years apart - for me to accept and appreciate the gift of their love, their living, most surely reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism.

But the stark and uneasy truth is that I have no real, no definitive, answers for anyone, including myself. All I have now is a definite uncertitude of knowing, and certain feelings, some intuitions, some reflexions, a few certainly fallible suggestions arising mostly from reflexions concerning that, my lamentable, past, and

thus - perhaps - just a scent, just a scent, of some understanding concerning some-things, perfumed as this understanding is with ineffable sadness."

[4] A revised and updated version of Senholt's thesis, under the title *Secret Identities in The Sinister Tradition*, is included in Per Faxneld & Jesper Petersen: *The Devil's Party - Satanism in Modernity, Oxford University Press*, 2012. ISBN 9780199779246

[5] For my view on Goodrick-Clarke, see footnote 1.

[6] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

[7] Refer to footnote #51 of Kaplan's book *Nation and Race*. Northeastern University Press. 1998.

[8] Refer to Mark Weitzmann, Anti-Semitism and Terrorism, in Dienel, Hans-Liudger (ed), Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies. NATO Science for Peace and Security Series, vol.67. IOS Press, 2010. pp.16-17.

[9] The compilation *Relict* contains my selection of most of those poems, written between 1971 and 2012, that I feel are worth reading.

[10] Mention perhaps should also be made of my many writings about extremism, my extremist past, and my rejection of extremism, which post-date Senholt's thesis, and in which writings I have endeavoured to explore and understand the roots of both my extremism and of extremism itself. These writings include *The Development of The Numinous Way* (2012) and *Recuyle of the Philosophy of Pathei-Mathos* (2012).

Other such writings are included in the more recent *Understanding and Rejecting Extremism*.

Also of interest should be my seven-part retrospective and autobiographical text *The Ethos of Extremism*, *Some Reflexions on Politics and A Fanatical Life*, and which "personal reflexions on my forty years of extremism may be of interest to a few people, especially given that, as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love."

[11] Wright, Julie. *David Myatt, Satanism, and the Order of Nine Angles*. e-text, 2012. Revised 2016.

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Appendix

An Apposite Quotation

There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me [...]

I quite understand why, in the past, certain individuals disliked - even hated -me, given my decades of extremism: my advocacy of racism, fascism, holocaust denial, and National-Socialism, followed (after my conversion to Islam) by my support of bin Laden, the Taliban, and advocacy of 'suicide attacks'.

I also understand why - given my subversive agenda and my amoral willingness to use any tactic, from Occult honeytraps to terrorism, to undermine the society of the time as prelude to revolution - certain people have saught to discredit me by distributing and publishing items alleging I am or was a 'satanist'.

Furthermore, given my somewhat Promethean peregrinations - which included being a Catholic monk, a vagabond, a fanatical violent neo-nazi, a theoretician of terror, running a gang of thieves, studying Buddhism, Hinduism, Taoism; being a nurse, a farm worker, and supporter of Jihad - I expect many or most of those interested in or curious about my 'numinous way' and my recent mystical writings to be naturally suspicious of or doubtful about my reformation and my rejection of extremism.

Thus I harbour no resentment against individuals, or organizations, or groups, who over the past forty or so years have publicly and/or privately made negative or derogatory comments about me or published items making claims about me.

Indeed, I now find myself in the rather curious situation of not only agreeing with some of my former political opponents on many matters, but also (perhaps) of understanding (and empathizing with) their motivation; a situation which led and which leads me to appreciate even more just how lamentable my extremism was and just how arrogant, selfish, wrong, and reprehensible, I as a person was, and how in many ways many of those former opponents were and are (ex concesso) better people than I ever was or am.

Which is one reason why I have written what I have recently written about extremism and my extremist past: so that perchance someone or some many may understand extremism, and its causes, better and thus be able to avoid the mistakes I made, avoid causing the suffering I caused; or be able to in some way more effectively counter or prevent such extremism in the future. And one reason - only one - why I henceforward must live in reclusion and in silencio.

Source: *Pathei-Mathos – Genesis of My Unknowing*

A Similitude For Our Times

Part One

Introduction

A Modern Phantasy About A Man

A Trial By Media?

The Early And The Later Myatt

A Prejudice By Any Other Name

Concerning Three Particular Allegations

A Story Of Infiltration And Extremism

Part Two

The Trouble With Mr Myatt

The Weltanschauung Of Pathei-Mathos And An Idée Fixe

The Alternity Of Allegations

Redemption, Belief, And Doubt In The Philosophy Of Pathei-Mathos

A Portent?

Appendix

Some Signs Of Our Era

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(Second Edition, JD 2461123.017)

Introduction

The title of this compilation is taken from a section of one of the included items. As described in that section:

> The now widely propagated and widely believed in phantasy that DM=AL is a similitude, an allegory, for our modern times. The advent of modern, accessible, often impersonal, and rapid means of communication such as the Internet, and now 'social media' and 'podcasts', has allowed the widespread dissemination by not only individuals of their personal opinions, of rumours, but also of propaganda by groups, by organizations, and by governments, where by propaganda is meant a concerted effort to distribute a particular point of view, or belief, or doctrine, or phantasy, or a particular interpretation of events or of people or of an individual.
>
> It has become apparent that, in this milieu where anonymous individuals can express their personal opinions, make and repeat allegations, that the civilized rules of rational discourse, of debate, and of logical reasoning, are often if not mostly ignored, with propaganda often assumed by many individuals to be fact because they for whatever reason do not doubt what they read or hear but also do not doubt the motives of those distributing propaganda or those expressing their personal opinions as if they were fact. *A Modern Phantasy About A Man*

As described in *A Prejudice By Any Other Name,* included in Part One, the phantasy now includes the allegations (i) that Myatt's public rejection of his former political views and (ii) that all of his post-2012 writings are a deception by a devious person.

Several of the included texts have green text (of variable hues) on a black background which, according to one of their authors, is a *homage* to

> the 'dumb computer terminals' before the public Internet (World Wide Web) and the advent of 'personal computers' usually connected to the Internet via a dial-up modem. In those days the dumb terminals connected to a large mainframe computer or later on to machines such as the IBM S390.
>
> Most research in those days was still done through long hours in libraries and finding and personally talking to people who possessed knowledge about a certain matter or subject.

A major difference, now, is that the 'research' that most people do regarding a person of interest is via the medium of the Internet involving as that does reading the opinions of others often found by using the ubiquitous 'google search engine' and then reading the tertiary source, a so-called "Free Encyclopedia" that anyone can edit, that such a 'search engine' invariably has as its first result regarding that person. Hence the committal by most people of the fallacy of the appeal to authority, a fallacy described in footnote {2} of *Some Signs Of Our Era*, included here as an Appendix.

It is interesting to speculate why Myatt has been subject to so many allegations over so many years by so many people and so many organizations including those sponsored by governments, such as the Mapping Militants Project (MMP) funded by the US Department of Defence; [1] why so many believe that anyone who counters the allegations is Myatt himself; [2] and why someone in academia could write, without presenting any evidence and only last year, that Myatt is 'notorious' for reading and responding to nearly every single word written about him when his responses, such as *The Alternity Of Allegations*, included in Part Two of this compilation, are few and far between. Perhaps the answer is, at least partially, provided in *The Trouble With Mr Myatt*, also included in Part Two, whose authors write that it may be the antinomian nature of his post-2012 philosophy of pathei-mathos [3] which

> "replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the

> beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature."

That several of those active in academia now publicly claim that Myatt's philosophy of pathei-mathos is a deception by a devious person, and thus should not be taken seriously, certainly seems indicative.

Ivanus Barthul
March 2026
Second Edition

[1] Their published claims about Myatt are analyzed in the *An Establishment Orthodoxy* section of *A Modern Phantasy About A Man*, which is included in this compilation.

[2] As noted in footnote {10} of A *Story Of Infiltration And Extremism* - which is included in Part One of this compilation - among those accused, without any evidence of course, of being Myatt are Egnatius Severin, Gelis Sangster, Rachael Stirling, R. Parker, Wikipedia's "Coolmoon", Internet Archive's "rigel7", Bluesky's "Oxfordian23" and "sol73omega". No doubt we will now be added to that list.

[3] The philosophy is described in Myatt's *The Numinous Way of Pathei-Mathos*, available (i) in a Kindle edition ASIN B0DWXTNNPY , (ii) as a printed book, ISBN 9781484096642 , and (iii) as a gratis pdf file, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

A Modern Phantasy About A Man

Introduction.
I. An Establishment Orthodoxy.
II. A Similitude For Our Times.
Appendix I. A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.
Appendix II. Research, Primary Sources, And Pathei-Mathos.

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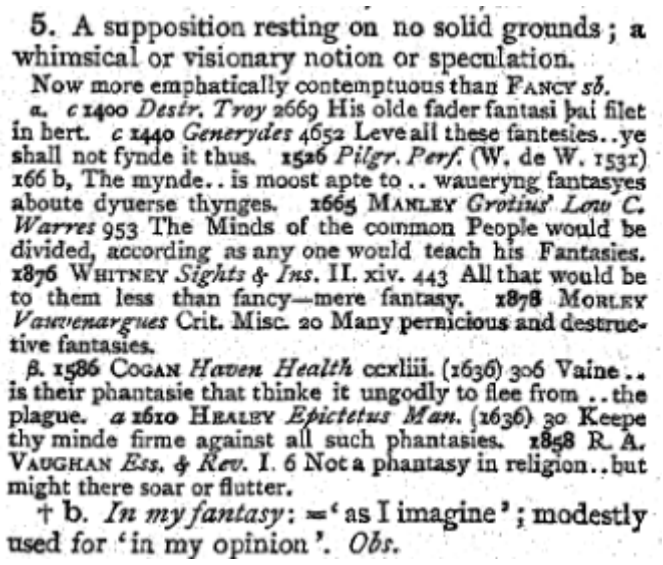
Introduction

A phantasy is an illusionary appearance; a supposition resting on no solid ground; a delusionary imagining; something fictional that is believed to be real or true.



5. A supposition resting on no solid grounds; a whimsical or visionary notion or speculation.
Now more emphatically contemptuous than FANCY *sb.*
a. *c* 1400 *Destr. Troy* 2669 His olde fader fantasi þai filet in hert. *c* 1440 *Generydes* 4652 Leve all these fantesies..ye shall not fynde it thus. 1526 *Pilgr. Perf.* (W. de W. 1531) 166 b, The mynde.. is moost apte to .. waueryng fantasyes aboute dyuerse thynges. 1665 MANLEY *Grotius' Low C. Warres* 953 The Minds of the common People would be divided, according as any one would teach his Fantasies. 1876 WHITNEY *Sights & Ins.* II. xiv. 443 All that would be to them less than fancy—mere fantasy. 1878 MORLEY *Vauvenargues* Crit. Misc. 20 Many pernicious and destructive fantasies.
β. 1586 COGAN *Haven Health* ccxliii. (1636) 306 Vaine.. is their phantasie that thinke it ungodly to flee from .. the plague. *a* 1610 HEALEY *Epictetus Man.* (1636) 30 Keepe thy minde firme against all such phantasies. 1858 R. A. VAUGHAN *Ess. & Rev.* I. 6 Not a phantasy in religion..but might there soar or flutter.
† b. *In my fantasy*: = 'as I imagine'; modestly used for 'in my opinion'. *Obs.*

The man in question is David Myatt. The phantasy is not only that David Myatt is 'Anton Long' of O9A infamy, but also (i) that since 'Anton Long' (AL) promoted deception and misdirection, David Myatt (DM) is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, {1} part of a diabolical plan, and (ii) that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is probably DM himself, and (iii) that DM spends almost every day searching for his name on the internet and on social media, and (iv) he posts on social media using a variety of pseudonyms in order to contradict the phantasy and to post links to his post-2012 writings, and (v) that there is an academic consensus that DM=AL, and (vi) that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

This phantasy is prevalent on the Internet and is particularly spread by means of 'social media' with believers in the phantasy often incorrectly claiming that "there is a clear academic consensus that DM=AL".

The phantasy, like most phantasies, does not require evidential facts to support it for it relies on belief and on fallacies such as the fallacy *ad populum* {2} and the fallacy of *appeal to authority*. {3} Thus in the phantasy the protagonists are 'the infallibles', the true believers, while the antagonist is evil nazi Myatt. The phantasy has been and is being promoted by the große Lüge technique which where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented.

In addition, as noted in chapter I, since 2018 the phantasy that DM=AL has become the Establishment {4} orthodoxy regarding Mr Myatt.

Haereticus Reputandus & Ivanus Barthul
March 2026

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{1} A recent (2025) expression of this claim of Myatt being deceptive is the MA thesis titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*. The claims are examined in detail in *The Early And The Later Myatt: A Study In Temerous Claims*, https://archive.org/download/the-early-and-later-david-myatt/the-early-and-later-david-myatt.pdf
The authors of that study conclude that

> "what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a 'devious person', and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world.
>
> The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be 'deceptive' with Myatt regarded as a 'devious person'. Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of *non causa pro causa*."

{2} The Fallacy of Ad Populum is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

{3} The Fallacy of Appeal to Authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources. Furthermore,

> "What is noticeable is that in recent decades there have been attempts to redefine certain fallacies, an example being the appeal to authority, which is citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one.
>
> In the matter of the fallacy of appeal to authority the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which

statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion." Appendix II, Research, Primary Sources, And Pathei-Mathos.

{4} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America, the governments of Europe and some other countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded or government supported special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by the mainstream Media or by special-interest advocacy groups.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of or supportive of (consciously or otherwise) the Establishment.

I.
An Establishment Orthodoxy

A recently republished item by one of the many 'policy groups' dealing with 'extremism' and funded by agencies or departments of Western governments and/or by multinational corporations such as Microsoft, contained a section about David Myatt. The item was in the Order of Nine Angles (O9A, ONA) part of Mapping Militant Organizations and originally dated from 2022, with the policy group in question, Mapping Militants Project, (MMP) largely funded by the US Department of Defence.

The item will be examined here since it adheres to and propagates and is an example of what since 2018 has become the Establishment orthodoxy about Myatt as evident (i) in other items by such policy groups with sections on the O9A such as the Counter Extremism Project, the Institute for Strategic Dialogue, and the Combating Terrorism Center, and (ii) in the article about Myatt in the tertiary internet-based source known as 'wikipedia' used by millions of people a day when they seek information in English and many other languages about a person or a group.

The section about Myatt by the MPP gives the appearance of being well-researched since it contains multiple citations, which section, together with the numbered citations reads:

<begin quotation>
David Myatt ("Anton Long" or "Abdul Aziz ibn Myatt"): While the origins of O9A are uncertain, scholars believe that David Myatt, a British far-right extremist, founded the group in the 1970s under the pseudonym "Anton Long."[26] Although Myatt denies being connected to the group, textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim.[27] Given O9A's non-hierarchical structure, it is difficult to determine the extent to which Myatt has controlled the group. Still, scholars generally agree that Myatt has served as "the driving force behind the ONA, and the principal author of most of the Order's texts."[28]

In 1969, while in high school, Myatt joined Colin Jordan's Nationalist Socialist Movement (NSM), a neo-Nazi organization that later came to be known as the British Movement (BM).[29] Myatt served as a bodyguard for Jordan during his rallies for several years before leaving to form his own extremist group called the National Democratic Freedom Movement (NDFM).[30] In addition to NDFM, Myatt also "became involved in paramilitary clandestine violent neo-Nazi groups between the 1970s and 1990s, such as Column 88 and Combat 18, in which he took over leadership positions."[31] During that same period, Myatt founded O9A and produced many of the group's foundational texts.[32] In 1998, Myatt converted to Islam and changed his name to Abdul Aziz ibn Myatt.[33] Jacob Senholt characterized Myatt's radical ideological shift as "part of a 'satanic' game of 'sinister dialectics.'"[34] Over a decade later, in 2010, Myatt announced that he had rejected Islam along with all extremist ideologies.[35] In 2021, Myatt was listed by the Counter Extremism Project as one of the world's 20 most dangerous extremists.[36]
<end quotation>

Source: https://mappingmilitants.org/profiles/order-of-nine-angles (Accessed 27 Feb 2026)

The citations given are as follows:

[26] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 357-358.; Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (New York: New York University Press, 2002), 216.; Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.A. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 268.

[27] Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.Aa. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 268.

[28] Monette, Connell and John Shoup. *Mysticism in the 21st Century* (Sirius Academic Press, 2015), 80.

[29] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 357-358.; Gable, Gerry. "Colin Jordan." *The Guardian*. April 12, 2009. https://www.theguardian.com/politics/2009/apr/13/obituary-colin-jordan.

[30] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.

[31] Koehler, David. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* (Cambridge University Press, 2021), 156.

[32] Monette, Connell and John Shoup. *Mysticism in the 21st Century* (Sirius Academic Press, 2015), 92.; Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (New York: New York University Press, 2002), 218.

[33] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.; Koehler, David. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* (Cambridge University Press, 2021), 159.

[34] Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.A. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 270.

[35] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.

[36] "The Top 20 Most Dangerous Extremists Around the World." *Counter Extremism Project*. N.d. https://web.archive.org/web/20210126120934/https://www.counterextremism.....

Analysis Of The Claims

° The claims of Senholt, Introvigne, and Goodrick-Clarke - in the MMP item, citations [26] [27] [29] [30] [33] [34] [35] - are examined in Appendix I: *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.*

The statement by the author(s) of the MMP item that "textual evidence analyzed by the religious studies scholar Jacob Senholt..." reveals the nature of the MMP claims, since Senholt provided no evidence from forensic linguistics {1} either his own analysis of that undertaken by an accredited analyst, but just made assumptions about connections as detailed in the Senholt section of Appendix I, *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.*

° Regarding reference [28] Monette writes in that cited book:

> "This is not to say that there are no hypotheses about the identity of Anton Long, but rather that the principal suspect (David Myatt) has refused to acknowledge any connection with this nom-de-guerre. It is also quite possible that the name has been used by multiple individuals over the last 30 years, and may continue to be used in a similar vein."

Thus Monette does not write about Myatt, as the author(s) of the MMP item intimated, but about Anton Long:

> "While Long writes primarily in English, it is clear that he draws inspiration from not only British but also international sources; not infrequently, his texts include passages of Classical Greek, as well as Sanskrit and Arabic spiritual terms. Despite his driving role in the Order over the last three decades in March 2012 Anton Long announced his retirement from public life..."

Monette also writes:

> "The founder of the group, Anton Long, has remained a mystery to members of the movement, as well as to academics."

° What the author(s) of the MMP item omit is (i) that Daveed Gartenstein-Ross wrote in 2023 that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors" {2} and (ii) that George Sieg expressed doubts regarding Myatt being Long, since he considered it to be "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long's writings. {3}

° Citation [31] is to Koehler who wrote about Myatt's political involvements such as with Combat 18, with the paramilitary neo-nazi group Column 88, and his ideological and spiritual quest, not about the ONA/O9A.

In summary, there are no citations of scholarly works {4} based on primary sources {5} with the MMP item following the now well-established pattern of citing secondary sources in relation to Myatt; with those citing the MMP item providing an example of the fallacy of appeal to authority.

In addition, the author(s) of the MMP item in citing Monette intimate something different from what Monette wrote, with the Koehler citation unrelated to the claim that DM=AL.

The MMP item is thus a classic example of not only why the Establishment orthodoxy is essentially propaganda about the individual in question, but also of why so many people commit the fallacies of *appeal to authority* and *ad populum* accepting as they do that such items are reliable and trustworthy.

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{1} On the question of forensic linguistics and the writings of DM and AL, qv. *Author Profiling In The Case Of David Myatt And Anton Long*, https://archive.org/download/dm-o9a-author-profiling/dm-o9a-author-profiling.pdf

{2} *The Order of Nine Angles: Cosmology, Practice & Movement*, Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737

{3} George Sieg. *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257.

{4} To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

{5} To date, there has been no work about Myatt's life based entirely on scholarly research using primary sources.

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources." qv. Appendix II, Research, Primary Sources, And Pathei-Mathos.

II.
A Similitude For Our Times

The now widely propagated and widely believed in phantasy that DM=AL is a similitude, an allegory, for our modern times. The advent of modern, accessible, often impersonal, and rapid means of communication such as the Internet, and now 'social media' and 'podcasts', has allowed the widespread dissemination by not only individuals of their personal opinions, of rumours, but also of propaganda by groups, by organizations, and by governments, where by propaganda is meant a concerted effort to distribute a particular point of view, or belief, or doctrine, or phantasy, or a particular interpretation of events or of people or of an individual.

It has become apparent that, in this milieu where anonymous individuals can express their personal

opinions, make and repeat allegations, that the civilized rules of rational discourse, of debate, and of logical reasoning, are often if not mostly ignored, with propaganda often assumed by many individuals to be fact because they for whatever reason do not doubt what they read or hear but also do not doubt the motives of those distributing propaganda or those expressing their personal opinions as if they were fact.

Which is why the phantasy that DM=AL, propagated by political 'special interest groups', by often government and financially well-funded sponsored policy groups such as the MMP, the Counter Extremism Project, the Institute for Strategic Dialogue, the Combating Terrorism Center, and by individuals by means of the Internet, has become an orthodoxy of our modern age with dissenters marginalized, ignored, or accused of either being Myatt himself or being supporters of 'extremism' and/or of the O9A.

Appendix I

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

Senholt

A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt’s own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

> "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {1}

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken: (a)

> "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and that he was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {2}

Since Myatt's critique, in the *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, {1} effectively deconstructs Senholt's claims it is relevant to quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.

These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-

operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation Cosmic Reich by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography Myngath where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. Concerning The Nature of Religion and The Nature of The Numinous Way] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and

possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Senholt also alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which it has been claimed influenced David Copeland, and Senholt like others before and since - provided no evidential facts in support of that particular allegation, and did not mention that following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

Thus, Senholt in addition to making assumptions about Myatt probably inadvertently also committed the fallacy of incomplete evidence which is when only certain or circumstantial evidence is presented with other evidence not found, or ignored or deliberately suppressed.

Goodrick-Clarke

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a

personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {3} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about Diablerie, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* {4} which examines Diablerie in detail in the Content and Style, the Errors and Omissions and the Motive and Author sections.

The author of *A Skeptic Reviews Diablerie* writes that:

> <begin quotation>
>
> it is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text Diablerie – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."
>
> Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of Diablerie is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in Diablerie?
>
> Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane {5} – could have come up with a better characterization of Anton Long.
>
> <end quotation>

The author concludes *A Skeptic Reviews Diablerie* with the statement that their "conjecture is that Diablerie was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The reference is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, in scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

> "citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." {6}

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

> "the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.
>
> This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

Haereticus Reputandus
2025

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{1} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{2} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

> "nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]
>
> Some suggested Insight Rôles are:
>
> § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
>
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
>
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
>
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
>
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{3} General Reference Collection Cup.711/742, BNB GB9219567

{4} https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{5} https://archive.org/download/dwmyatt-breaking-the-silence-down_202501/davidmyatt-breaking-the-silence-down.pdf

{6} Appendix II, *Research, Primary Sources, And Pathei-Mathos*.

Appendix II
Research, Primary Sources, And Pathei-Mathos
(An Extract)

In the 2012 text *A Matter of Honour* I mentioned primary, secondary and tertiary sources, [1] and the logical fallacy of incomplete evidence and expressed the view that the criteria of scholarship

> "is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas." [2]

In the same work I also mentioned knowledge and that

> "those who use [the] Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (i) a reasoned, balanced, and thus ethical, judgement; (ii) the empathy of manifold direct personal contacts; and (ii) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information."

In *A May Day Interview* (2024) I expressed the perhaps elitist view that if such types who use the Media, and/or unscholarly books/essays, as sources

> "had received in their youth a 'classical education', a learning of Ancient Greek, Latin, and a study of works such as Hermeneutica Analytica Elenctica and Euclid's Στοιχεῖα, they would not commit such errors [of reasoning]. Personally, I well remember the joy I had as a schoolboy in reading the set text *The Elements of Euclid For The Use of Schools and Colleges*, and in solving the geometrical problems we were given based on that text." [3]

Thus I regarded and regard reason, logical reasoning, and scholarship using primary sources, as essential human virtues.

Primary Sources And Fallacies Of Reasoning

Some of the textbooks read in the late 1960's when in the Sixth Form included now almost forgotten works such as *Elementary Lessons in Logic* by W. Stanley Jevons (1889 edition) and *Logic* by Richard F. Clarke, SJ, which was part of the nineteenth century *Manuals Of Catholic Philosophy* series.

These books led the reader through the basics of classical logic and helpfully gave and explained fallacies of reasoning such as fallacies *extra dictionem* and common fallacies such as the now pervasive

argumentum ad hominem and argumentum ad verecundiam, the appeal to authority.

What is noticeable is that in recent decades there have been attempts to redefine certain fallacies, an example being the appeal to authority, which is citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one.

In the matter of the fallacy of appeal to authority the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion.

David Myatt
June 23rd 2024

Ξ Ξ Ξ

1. Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources.

2. *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf

4. *A May Day Interview*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-may-day-interview.pdf

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Source:
https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

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Trial By Media

A Summary Of The Case For The Defence

I. A Public Stereotype

There is what can only be described as a public campaign, extending over several decades, on-going, and based on certain allegations about David Myatt. The campaign began in 1998 when a monthly magazine published by an antifascist 'special interest group' featured multiple articles about Myatt with the front-cover emblazoned with a photograph of Myatt, taken during a Combat 18 protest in London the previous year, and the headline *The Most Evil Nazi In Britain*. {1} Several of the articles in that magazine made allegations that Myatt was a Satanist and associated with if not the leader of the Order of Nine Angles, with the author providing no evidential facts, no primary sources, {2} to support such allegations. {3}

In the following years the campaign was continued by a new antifascist 'special interest group' formed by the author of those 1998 articles, with items making the same or similar allegations about Myatt regularly published by that author and his colleagues both in print and via the medium of the Internet, which Internet items would later on include those on 'social media' and video streaming platforms. Thus a public stereotype, a public persona, of Myatt, or perhaps more accurately a public phantasy or orthodoxy regarding Myatt {4} was created and propagated and is being widely propagated, aided and abetted by those who for whatever reason, political or otherwise, believe or believed the allegations; with the stereotype featuring in the tertiary source known as 'wikipedia' in their article about Myatt, with the current version (March 2026) stating that he is "most notable for being considered the likely identity of Anton Long, the political and religious leader of the theistic Satanist and neo-Nazi organization the Order of Nine Angles (ONA) from 1974 onwards". {5}

In recent years, the public stereotype has incorporated the allegation that Myatt's rejection of neo-nazism, of all extremism, and all his post-2012 writings, are a deception, with the 'wikipedia' article stating that it is "plausible that [Myatt's] 2013 renunciation of extremism is likely another disingenuous sinister trick, part of ONA's 'Sinister Game' that advises 'not trust what people say about their experiences, their 'achievements', and themselves." The allegation was formalised in the 2025 essay *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, with its author alleging, among other things, that Myatt's "repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty," which allegation has, among with other allegations, been discredited in the 2025, 41-page, text *The Early And The Later Myatt: A Study In Temerous Claims*. {6}

What is interesting is that Myatt's own blog containing his post-2012 writings is neither referenced in the 'wikipedia' article about him nor found when his name is entered into the ubiquitous 'google' Internet search engine. The result being that those curious about Myatt will find only the current orthodoxy about him. Which orthodoxy includes the belief by the multitude of allegationists that they should ignore or disbelieve Myatt's 'deceptive' explanations, as described for instance, in reference to a particular allegation, in a 1998 academic book:

> "Myatt frankly states that his own long history of interaction with England's occult underground was undertaken in a clandestine effort to influence some of these adherents to adopt National Socialist beliefs. Letter from David Myatt to a Mr Williams dated July 1994. In a recent letter, Myatt clarifies this with the important detail that his relationship with the ONA is based as well on personal friendship and an agreement to disagree on many things. Letter to author from David Myatt, 22 June 1996." {7}

Explanations described by Myatt in several of his post-2011 writings, such as the following from Part Two (1973-1975) of his 2012 seven-part *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*. {8}

> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap [11], to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

He also explains that:

> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [12].

As someone pertinently wrote {9} regarding this honeytrap:

Thus, as a honeytrap the intent was to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.

A relevant example is the infiltration by Police officers, many from the Special Demonstration Squad between the late 1960s and the 1970s, who infiltrated various political groups, including the Socialist Workers Party and the Troops Out movement, with some such as Mark Kennedy having intimate relationships with women involved in such groups and with the officers themselves cultivating a special type of 'false persona' part of which involved feigning belief in whatever cause, political or environmental, they targeted. These 'undercover' assignments often lasted for several years with some of these 'undercover' officers even giving public speeches and interviews about 'their' cause.

Which infiltration for a specific purpose, and which cultivated persona, did not mean they believed in such causes.

The same applies to Myatt in relation to the satanist Temple of the Sun, which was formed as a neo-nazi honeytrap. His type of 'false persona' at the time was cultivated for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Thus, as he later stated he was neither a satanist nor an Occultist, only a dedicated neo-nazi as those 'undercover' Police officers were dedicated to their chosen profession.

However, what is perhaps most important about the public stereotype, or current orthodoxy about Myatt, is that no academic has referenced or found any primary sources {2} which support: (a) the allegation of Myatt being 'Anton Long' and founding, leading the ONA, and writing its texts between the 1970s and 2012; and (b) the allegations that his renunciation of extremism is a "disingenuous sinister trick" and that his voluminous post-2012 writings are a deception.

Until the discovery and publication of primary sources definitively prove otherwise, there is no "repetitively proven association to the Order of Nine Angles," and no voluminous deceptive writings. There are only unproven allegations. In addition, despite the lack of evidential facts, it is publicly alleged that third-party rebuttals of the allegations, such as the aforementioned *The Early And The Later Myatt*, are by Myatt himself using a variety of pseudonyms. {10}

Thus, the allegationists reject out of hand a work such as *A Story Of Infiltration And Extremism*, which details Myatt's involvement with the 1974 Leeds-based Occult group the Temple of the Sun. {9}

II. A Question Of Perspective

Do such allegations about a particular person, now widely spread by means such as the medium of the Internet, matter? As Myatt described it in a January 2026 interview with Muslim scholar Aymenn Jawad Al-Tamimi:

> "Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt.
>
> My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings." {11}

There is also the question of the perspective of centuries; of what Myatt has described as the Cosmic Perspective which is

> "of the reality of our individual selves as but one fragile mortal short-lived biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies; of our nations, our

national cultures – and everything we manufacture or bring-into-being or presence, from ideas to ideologies to religions to cities to industries to products to archetypes – being not only by their φύσις subject to change and transmutation but also having a certain limited life span, be such in terms of years, decades, centuries, or millennia [...]

[A]ll causal abstractions and the constructs based on them, such as a particular nation State or a particular society existing for some period of causal Time, be it decades or a century or more, will change, be transformed, or decline and pass away sometimes through inner strife or through immigration or invasion." {12}

Which explains his attitude, summed up in the 2025 *Dialogue With An Iconoclast*, {13}

I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?

DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:

memento homo quia pulvis es, et in pulverem reverteris
recall, mortal, you are dust and you will revert to being dust

In a much quoted section from an interview Myatt gave in the Spring of 2022, {13} Myatt was asked the following question:

Some of your former political opponents do not believe what one socialist called your 'change of heart'. Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.

How do you react to such claims?

His reply was:

φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν·

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me [...]

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of pathei-mathos, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way."

III. A Verdict

The summing up by the Defence is brief, focusing on just three points. First, that there is no probative evidence for any of the allegations. Second, that Myatt's challenge in 1998 to two of the allegationists, one

of whom was and almost certainly still is the inspiration behind the decades-long public campaign against Myatt, that they either fight a duel with deadly or issue a private or public apology. Which challenge, their refusal to fight such a duel or issue any apology, reveals the character of both Myatt and such allegationists. Third, the sheer volume, over two thousand pages, and internal consistency, of Myatt's post-2012 writings {15} belie the allegation that they are a deception.

The case against Myatt is therefore dismissed.

Gelis Sangster
March 2026

°°°

Citations

{1} https://archive.org/download/the-most-evil-nazi-in-britain-david-myatt-satanic-fuhrer-of-the/The_Most_Evil_Nazi_In_Britain_David_Myatt_Satanic_Fuhrer_Of_The.pdf

{2} Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

Evidential facts in the case of David Myatt include evidence from primary sources, such as documents which a forensic linguistic expert employed by the Police suggest Myatt may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross-examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded the O9A; and so on.

{3} The allegations made in that magazine are described in detail in Part One of *The Modern Tale Of An Antifascist Propagandist*, https://web.archive.org/web/20220927141445/https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf

{4} A phantasy is an illusionary appearance; a supposition resting on no solid ground; a delusionary imagining; something fictional that is believed to be real or true.

5. A supposition resting on no solid grounds; a whimsical or visionary notion or speculation.
Now more emphatically contemptuous than FANCY *sb.*
a. *c* 1400 *Destr. Troy* 2669 His olde fader fantasi þai filet in hert. *c* 1440 *Generydes* 4652 Leve all these fantesies..ye shall not fynde it thus. 1526 *Pilgr. Perf.* (W. de W. 1531) 166 b, The mynde.. is moost apte to .. waueryng fantasyes aboute dyuerse thynges. 1665 MANLEY *Grotius' Low C. Warres* 953 The Minds of the common People would be divided, according as any one would teach his Fantasies. 1876 WHITNEY *Sights & Ins.* II. xiv. 443 All that would be to them less than fancy—mere fantasy. 1878 MORLEY *Vauvenargues* Crit. Misc. 20 Many pernicious and destructive fantasies.
β. 1586 COGAN *Haven Health* ccxliii. (1636) 306 Vaine.. is their phantasie that thinke it ungodly to flee from .. the plague. *a* 1610 HEALEY *Epictetus Man.* (1636) 30 Keepe thy minde firme against all such phantasies. 1858 R. A. VAUGHAN *Ess. & Rev.* I. 6 Not a phantasy in religion..but might there soar or flutter.
† b. *In my fantasy*: = 'as I imagine'; modestly used for 'in my opinion'. *Obs.*

In relation to Myatt qv. https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf

{5} An overview of a 1974 newspaper interview, alleged to 'prove' Myatt's active involvement in Satanism

via the Occult group the Temple of the Sun, and a summary of the pervasive accusation that DM=AL, are provided in the second edition of the 41-page 2026 text *Concerning Three Particular Allegations*. https://archive.org/download/concerning-three-particular-allegations-second-edition/Concerning_Three_Particular_Allegations_Second_Edition.pdf

{6} https://davidmyatt.wordpress.com/a-study-in-temerous-claims/

{7} Kaplan, Jeffery & Tore Bjørgo. *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998, chapter 5, p. 125

{8} https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

{9} *A Story Of Infiltration And Extremism*, included in *Concerning Accusations About David Myatt*, pp.73-81, https://archive.org/download/accusations_concerning_david_myatt/accusations_concerning_david_myatt.pdf

{10} A 47-page diatribe titled *David Myatt in Leeds: The Temple of the Sun and the origins of the Order of Nine Angle*s, published in January 2026 and written by an anonymous author, accused Myatt, without any evidence, of using the pseudonyms Egnatius Severin, Gelis Sangster, Rachael Stirling, R. Parker, "Coolmoon", the Internet Archive's "rigel7", Bluesky's "Oxfordian23", "sirida21", and "sol73omega".

{11} *A 2026 Interview Between David Myatt And Aymenn Jawad Al-Tamimi*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf

{12} *Forty Years Of Learning*, 2014. https://davidmyatt.wordpress.com/wp-content/uploads/2022/11/dm-forty-years.pdf

{13} https://davidmyatt.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

{14} Included, pp.26-29, in *Seven Interviews: 2022-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{15} Most of these writings are on Myatt's blog at https://davidmyatt.wordpress.com/

An archive of the blog, dated January 2026, is available at https://web.archive.org/web/20260131114331/https://davidmyatt.wordpress.com/

Appendix A

A Personal Knowing, A Question Of Personal Character

With the rise of what has been termed the Mass Media and, in recent decades, the Internet with its profusion of 'social media', 'podcasts', websites, 'blogs' and so on, it is all too easy for rumours, hearsay, and allegations, to be, often anonymously, made about an individual and communicated to a wide often world-wide audience, with hardly anyone - probably no one - accessing or reading or hearing such rumours, hearsay, and allegations personally knowing the individual in question and thus able, as is the fair, the cultured, thing to do, to ask them for 'their side of the story'.

In addition, with the advent of 'Artificial Intelligence' (AI) it has become relatively easy, with the right computer software, to produce altered or fake items, from photographs, to videos, to texts to documents.

The old-fashioned gentlemanly way of a challenge, *mano o mano*, to a duel was one corrective, albeit a

minority one, to rumours, hearsay, allegations, and lies, regarding an individual and which rumours, hearsay, allegations, and lies, having been propagated by someone were then often believed by many others. {1}

One modern person who upheld this old-fashioned gentlemanly tradition in the wake of allegations and lies publicly made about him by certain individuals, is David Myatt, who had the imprudence, in the 1990s, to challenge two such individuals to a duel with deadly weapons. As he wrote:

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:
>
> > "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." {2} {3}

An Expectation

However, given human nature as it is, we expect that it will not be long before someone, or some many, possibly due to their zealous adherence to some political cause, produces fake or altered items or documents which the claimant or claimants will declare are 'proof' that David Myatt (DM) was Anton Long (AL) and did found the Occult association known by the acronyms O.N.A and O9A. {4}

Furthermore, such is our human nature, that it is only to be expected that perhaps a majority of people on reading or viewing such fake or altered items or documents will accept them as and believe them to be genuine and thus as 'proof' that DM=AL and founded the O.N.A, and that therefore, as his antagonists allege and have for decades alleged, he has lied and is lying about not being Anton Long and about not founding the O.N.A. Thus will those believers reveal the reality of their personal character.

For in such matters it is purely a question of character; of a personal knowing of a individual extending over a significant period of time. On making one's own judgment about an individual on the basis of such a personal knowing; with the fair, the cultured, thing to do, if a person does not have such a personal knowing of a individual, is to give that person the benefit of the doubt.

It is surely a sign of our modern, as of our past, times that so few in such matters as rumours, hearsay, lies and allegations, give the person who is the subject of, or subjected to such things, the benefit of the doubt.

Selann Ibotæ
March 2025

{1} On the matter of lies and duelling, qv. The first Booke, chapter 3, *For what cause the partie belied ought to challenge, and of the nature of the Lie*, The Booke of Honor and Armes, 1589.

> "For so much as in ordinarie triall by lawe, and ciuill Iudgements, whosoeuer standeth accused; by deniall of such accusation, is free from condemning vntill further proofe be made: euen so in

> euerie imposition by speach, contrarie to good reputation; honor or honestie, ought either by ciuill or martiall meanes be mainteined and auowed. Therefore, who soeuer being offered iniurious speach, shall say to the offerer thereof Thou liest, or thou saiest not truelie, doth therby repulse the iniurie, and force the Iniurer to challenge. And euerie deniall be it neuer so simple, importeth a Lie, & is of like effect, although the maner in pronouncing deniall onlie, is an answere more friendlie and courteous, than the qualitie of an iniurious imposition requireth."
>
> Sources:
> i) https://archive.org/download/bookeofhonorarme00jone/bookeofhonorarme00jone.pdf
> ii) https://ota.bodleian.ox.ac.uk/repository/xmlui/bitstream/handle/20.500.12024/A11862/A11862.html?sequence=5

{2} *A Matter Of Honour*, 2013, https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/

{3} Myatt even supplied them with a copy of the simple rules of duelling:

> In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.
>
> The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.
>
> A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.
>
> A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.
>
> p.137, https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

{4} The O.N.A and Myatt have already been the subject of one attempted 'deep fake', qv. https://archive.org/download/o9a-deep-fakes/o9a-deep-fakes.pdf

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https://davidmyatt.wordpress.com/wp-content/uploads/2026/03/a_personal_knowing_a_question_of_personal_character.pdf

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The Early And The Later Myatt
A Study In Temerous Claims

Preface

A riposte to another item concerning Mr Myatt, this one distributed in academia and elsewhere and which reveals, among other things, how the public narrative about Myatt is being developed. Given the nature of the item, our niche reply contains, as appendices, several lengthy essays or extracts from essays by Myatt which in our view might provide a modicum of balance given the various public claims about David Myatt made not only in the item itself but also by others.

Egnatius Severin, et allæ
September 2025
v.1.05

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The Claims

In a 2025 M.A. thesis, Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles, the author, Filip Lindström, makes the following, and other, claims about Mr Myatt.

> I. "...all Myatt's past acclaim of Adolf Hitler has vanished after 2010, and he dares not even type the two words National Socialism (which he used to hyphenate in his most active days of Nazism). Instead, he only refers to 'extremism'..."
>
> II. "...after David Myatt has publicly switched beliefs from one religion or philosophy to another, while always keeping one foot in National Socialism, he becomes the boy who cried wolf when he suddenly promises to have left extremism behind. His repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."
>
> III. "...after 2010, David Myatt's writings start featuring assertions regarding the author's abandonment of his extremist past. Regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions."
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> IV. " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."
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> V. "...I will survey Myatt's The Numinous Way of Pathei-Mathos (2018), to illustrate the ideological U-turn he claims to have taken. I accentuate and question the implementation of his same old concepts..."
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> VI. "...Senholt's main purpose is once and for all proving that Myatt is Anton Long..."
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> VII. "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."
>
> VIII. "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."
>
> IX. "....another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour...."
>
> X. "...would he have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

> XI. "...after Jacob Senholt's contribution to the academic ONA discussion, proving “once and for all” Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

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In this document we shall endeavour to reveal, by employing primary and other sources, [1] the temerous nature of these particular claims.

Claim I.

> "...he dares not even type the two words National Socialism..."

This claim is indicative of one, possibly of two, traits. The first indicative trait is a lack of research using primary sources, one of which sources is Myatt's 2012 essay *Hitler, National-Socialism, and Politics – A Personal Reappraisal* in which he writes:

> "There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral." [2]

In *The Ethos of Extremism*, also from 2012, Myatt writes that

> "as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love." [3]

In another source:

> "I regard National-Socialism – of whatever variety – as an immoral set of beliefs, an example par excellence of hubris, with the Allied victory over NS Germany being a moral necessity, worthy of remembrance and celebration.
>
> As for the indignity of racism, it is abhorrent – redolent of hubris – based as racism is on the dishonour of prejudice and the divisive abstraction of 'race'. For now, for me, what is important – the understanding wrought via my pathei-mathos – are personal love, compassion, humility, kindness, tolerance, and wu-wei; virtues which are the essence of our humanity and virtues which are anathema to racists, to National- Socialists, and to fascists." [4]

The second indicative trait revealed by that claim is the use by the author of the fallacies of argumentum ad hominem and ad populum.

Claim II, Part One

> "...switched beliefs [...] while always keeping one foot in National Socialism..."

Perhaps if the author had read *Myngath* [5] or Myatt's *Some Questions For DWM 2025*, included here as an appendix, the author would not have made this assumption; or perhaps, as other claims (such as Claim II below) reveal he would regard all of Myatt's post-2012 writings, which amount to thousands of pages, as dishonest and "impossible to accept" and thus, as many do and have done, ignore such primary sources in favour of secondary ones and his own interpretation and that of others, and which interpretations would seem to indicate a particular Certitude of Knowing [6] and thus a particular lack of scholarship.

Claim II, Part Two

> "...his repetitively proven association to the Order of Nine Angles makes it close to impossible to

accept any statement of his as based on honesty..."

Proven association by whom? He, as many others, only cites Goodrick-Clarke and Senholt whose claims have been shown to be spurious [7] because based, (a) in the case of Goodrick-Clarke on opinion not on primary sources, and (b) in the case of Senholt on the fallacy of Incomplete Evidence and on opinion not on primary sources.

The author thus not only commits the fallacy of appeal to authority by failing to cite primary sources which support his claim of association with the Order of Nine Angles (ONA), but also the fallacy of *argumentum ad hominem* (re the claim of dishonesty) and the fallacy of *ad populum* by additionally claiming that such sources as Goodrick-Clarke and Senholt and uncited others have 'proven' Myatt's dishonesty and duplicity.

To date, no one, academic or otherwise, has, by the scholarly means of citing primary sources, proven that Myatt is or was associated in any way with the ONA.

Claim III.

"...regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions..."

Myatt provides numerous specific personal details in his post-2010 writings. For example, the chapter in *Myngath* which includes the sub-heading *The Silent Tears of My Unknowing*, the relevant part of which chapter we reproduce as Appendix D here. There are also other examples, such as the following from Part Three of Myatt's *Understanding and Rejecting Extremism* with both Myngath and *Understanding and Rejecting Extremism* having been available in print since 2013. [8]

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No Words Of Mine Can Describe The Remorse

Yesterday was one of those glorious English Summer days of warm Sun, blue sky, when I - after a long walk - had sat down in the tufted grass on that slope of a hill to view the vista below. The river curving as it curved through the hedged-in fields of crops and pasture; the far distant greenful hills unclear in heat-made haze; the country lane that, now devoid of vehicles, would give access again to scattered houses and those well-separated working farms. It felt - perhaps was - paradise on Earth, for I fortunate to have water, food enough to feed me for a day; clothes and boots - though worn - sufficient for their purpose; even a place - dry, undamp, with bed - to sleep such sleep as might by night be gifted. It felt - and was - good to be alive, touched a little and for a while by some type of inner peace. So little, so very little, really needed...

The problem in the past had been me, my lack of understanding of myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with - was - the pursuit, or the gratification of my personal desires. So destructive, so very destructive. So hurtful, inconsiderate, selfish, profane.

The defining moment, for me – in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism – was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew – tearfully knew without words – my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 – and of what we shared in the years before – unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the beliefs, the abstractions, the extremisms, I had so cherished and so believed in. That it took me another three years, from that day, to finally, irretrievably, break the bonds of my Shahadah sworn six years earlier – and the oath of personal loyalty that I believed still bound me to one person still alive then in a far distant land – most certainly says something more about me, about my character, about my interior struggles.

Thus it was that I came to know, to feel, how irrelevant politics and political organizations were for me, personally. So that ever since I have had no desire whatsoever to involve myself in politics – or even in trying to somehow change the world be it by politics, or by religion, or by whatever. Instead, my concern has been to try to [fully] understand and thence reform myself; to reflect upon my four decades of diverse involvements, discovering as I did those involvements for the extremisms they were; and to try to, and finally sans all abstractions, answer important questions such as Quid Est Veritas.

As I wrote in my May 2012 essay *Pathei-Mathos, Genesis of My Unknowing*:

"What I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism – usurping such humanizing personal love – replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some 'victory', some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice.

Thus, instead of a natural and a human concern with what is local, personal and personally known, extremism breeds a desire to harshly interfere in the lives of others – personally unknown and personally distant – on the basis of such a hubriatic certitude-of-knowing that strife and suffering are inevitable. For there is in all extremists that stark lack of personal humility, that unbalance, that occurs when – as in all extremisms – what is masculous is emphasized and idealized and glorified to the detriment (internal, and external) of what is muliebral, and thus when some ideology or some dogma or some faith or some cause is given precedence over love and when loyalty to some manufactured abstraction is given precedence over loyalty to family, loved ones, friends.

For I have sensed that there are only changeable individual ways and individual fallible answers, born again and again via pathei-mathos and whose subtle scent – the wisdom – words can neither capture nor describe, even though we try and perhaps need to try, and try perhaps (as for me) as one hopeful needful act of a non-religious redemption."

Therefore I have no political views now; I do not and cannot support any political organization, as I do not adhere to nor believe in nor support any particular religion or even any conventional Way of Life. All I have are some personal and fallible answers to certain philosophical, personal, ethical, and theological, questions. No certainty about anything except about my own uncertainty of knowing and about the mistakes, the errors, of my past.

Having written so much - far too much - for so many decades and having made so many suffering-causing mistakes, I also have no desire now to write anymore about anything, except perchance for a few missives such as this, as part perhaps of my needed expiation, and in

explanatory reply when asked of certain things. Such as in exposition of my mistakes, my remorse, and particularly in explanation of the personal love, the gentleness, the compassion, the humility, the peace, that I feel - feel, not know - might possibly enable us to find, to feel, our paradise on Earth, and so not cause suffering, not add to the suffering that so blights this world and has so blighted it for so long, mostly because of people such as me.

The ideologues, the extremists, the fanatics, the terrorists, the bigots, the egoists. The unhumble ones unappreciative of the numinous: those whose certainty of knowing - and those whose sense of a personal 'destiny' - makes them uncompassionate, unempathic, hateful, prejudiced, intolerant, and devoted to either 'their cause' or to themselves. Those whose happiness comes with - and is - the pursuit, and/or the gratification of their so selfish desires.

Just how many more seasons - years, decades, centuries, millennia - will we humans as a species need to find and to live our mortal lives in compassionate, empathic, paradisal peace?

David Myatt
June 2012

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Claim IV.

> " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

This reveals an apparent lack of research regarding how, post-2012, Myatt understands 'the numinous', expressed, as Myatt writes in numerous essays, in at least two fundamental ways in which intellectualism has no part. These two ways are:

i) Through human love.

In Pathei-Mathos, Genesis of My Unknowing he writes:

> "For what I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way." [9]

In Myngath:

> "...it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all." [8]

ii) Through a personal moving beyond, via pathei-mathos and empathy, all denotata and thus dispensing with all causal abstractions, all -isms and -ologies; a philosophical insight which Myatt explains in detail in his 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, included here as Appendix A, where he uses the term Uncertitude Of Knowing which, as we noted above, is the opposite of what in other post-2012 writings he termed the Certitude Of Knowing that he, as an extremist, possessed and which he used in reference to extremism both political and religious. Hence:

> "Empathy, with its personal horizon, is or can be the geniture of our Uncertitude Of Knowing as human beings, while the masculous is the geniture of that certitude of individual knowing that infuses codified denotata such as ideologies and organized hierarchical religions." [Appendix A]

Which leads us to another of the author's claims.

Claim VII.

> "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

In none of his post-2012 writings does Myatt "differentiate people" based on some concepts. Indeed, his philosophy of pathei-mathos is founded on dispensing with 'concepts' all of which by their wordful nature, by their 'physis', in his opinion obscure or replace empathy, pathei-mathos, and compassion.

Thus,

> "in terms of numinosity, empathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words." [10]

In the only post-2012 work by Myatt which the author cites, Myatt writes that his understanding is that the numinous is:

> "what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what predisposes us not to commit ὕβρις, and thus what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή." [11]

Furthermore, in a work dated January 30th 2012 Myatt explained that what is

> "important, moral, numinous, are individuals who – feeling, knowing, suffering and its causes – live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how The Numen is or becomes presenced in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division – conscious or unconscious – into 'us' and 'the separate others'. [2]

Claim VIII.

> "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

This claim is apparently based on Senholt's misunderstanding, and that of many others, regarding ONA Insight Roles.

In *The Seofonfeald Paeth* and many other texts [12] it is explained that Insight Roles only last for between twelve and eighteen months and are relevant only to the early stages of the decades-long ONA Seven Fold Way, that of Initiate and External Adept.

Since Myatt's public rejection of extremism, evident in dozens of post-2012 writings, has lasted over ten years, which writings are internally consistent, and since there is no evidence from primary sources that Myatt was, before or after 2012, involved with the ONA, the logical conclusion is that his rejection of extremism was not an ONA 'insight role'. [13] [14]

Claim IX.

> "…. another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour…."

The postulation by Henry, based entirely on some of Myatt's old National Socialist writings, was the subject of two texts, [15] [16] from one of which this is a quotation, with citations from Myatt's old writings provided in that text:

<begin quotation>

Mr Henry, in his essay, makes a generalization about Myatt: that he "diagnosed the world as fundamentally decadent and degenerate". However, Mr Henry provided no primary sources for this claim about Myatt's view of "the world". The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world [...]

The [wider] context is provided by what he wrote about Iran:

> "consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.
>
> Gradually, the ideals of Islam inspired more and people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence."

In the matter of rural communities Mr Henry wrote:

> "Achieving racial and cosmic authenticity through aspiring to, and striving towards, emotional authenticity would therefore be a defining pillar of Myatt's Aryan folk community, creating an emotional community based around intense emotional management."
>
> "The enclave would act as an emotional refuge from the emotional regimes of modernity where true Aryans could live and interact as they should, in accordance with a National-Socialist emotionology defined by Myatt."

This is possibly somewhat pejorative, since what standards did Myatt define in regard to personal emotional standards and their expression? Primary sources indicate that the standards Myatt suggested, not defined, were what he understood as the National Socialist personal ethics of honour, loyalty, and duty, as evident, in his estimation, by the actions in combat veterans such as Leon Degrelle and Otto Ernst Remer. In Myatt's view the essence was in an individual living, or aspiring to live, according to such ethical virtues [...]

In *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary:

> We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation. We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake.
>
> Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat.

> Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living? [...]

There therefore is not, as Mr Henry suggests, an abstract, impersonal, "National-Socialist emotionology defined by Myatt" but rather individuals making a choice and deciding matters for themselves. [16]

<end quotation>

That Clive Henry's did not frame his research in the wider context of later writings by Myatt, especially his post-2012 ones, seems to be emblematic of how Myatt is perceived in academia and elsewhere.

Claim X.

> "...would [Myatt] have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

The claim, by someone who cites only one post-2012 writing by Myatt, is indicative of a lack of research using primary sources for in dozens of post-2012 writings Myatt does "feel appalled", as a study of publicly available collections will reveal, among which are *Selected Writings*, 2012-2024, [17] and several collections of essays in print. [18]

One example of his feelings is:

> "Unfortunately, I do seem to have been cursed, for some forty years, with idealism and with a hubriatic, fanatical, belief in what I deludedly believed was 'a good cause'. Which idealism and which belief caused me, as an extremist, to inflict and contribute to suffering; to incite violence, hatred, prejudice, intolerance.
>
> But my sadness now is because of that extremist past; because of my arrogance; because I did cause such suffering; because I for so long incited violence, hatred, prejudice, intolerance. Because I did what was wrong, and cannot undo the harm done.
>
> This sadness - this knowing of my own mistakes, this knowing of my own arrogance, this knowing of the harm I have done - means that I have no desire whatsoever to try and 'fix the world'. Rather, it means a deep personal remorse, a desire - however silly it might seem to others - for expiation. It means I do not like myself - as a person - knowing what I did, what I was capable of, and maybe still am capable of. It means I have to remember - every day - my mistakes, my uncertitude of knowing, and what is good, numinous, beautiful, innocent. It means living a quiet and quite reclusive life.
>
> Which sadness and which remembering were part of the genesis of my philosophy of pathei-mathos. Of my feeling that perhaps we - as compassionate individuals aware of our fallibility and past mistakes - should not concern ourselves with what is beyond the purveu of our empathy. Which in practice means the living of a private, a very personal, life where we do not concern ourselves with things we admit we do not really understand and have no personal knowledge of; that we do not meddle in the affairs of people we do not know and [we] do not interact with on a personal basis..." [19]

Other examples can be found in Part Three of Myatt's *Understanding and Rejecting Extremism* and many of his post-2012 writings such as his *No Words Of Mine Can Describe The Remorse* included above.

Writings ignored by Lindström; ignored in academia; missing in the narrative about Myatt which is accepted in academia and by journalists and others, and which narrative of an 'unrepentant extremist' is being and has been widely propagated in the Media.

Claim XI.

> "...after Jacob Senholt's contribution to the academic ONA discussion, proving once and for all Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

This summarises, probably unintentionally, the current and past public narrative about Myatt with the epithet "devious person" most indicative and the judgmental basis for academics and others to ignore, or to dismiss with other epithets, all of Myatt's post-2012 writings, his rejection of extremism, and his philosophy of pathei-mathos.

The claim, [13] deconstructed by Myatt is his 2012 text *A Matter of Honour*, [14] that Senholt "proved once and for all Anton Long's true identity" surely reveals the state of modern academia, at least within the current Western world.

Conclusion

Lindström's repeated use, in his dissertation, of "PE Myatt", rather than "Myatt" or "David Myatt" seems to us to be indicative, with his claims, analyzed above, leading us to several conclusions.

For what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a "devious person", and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world. [20]

The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be "deceptive" with Myatt regarded as a "devious person". Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of non causa pro causa.

As Myatt noted in his 2025 essay *A Fundamental Question*,

> "How then can we discover, reveal, the truth about a person, about an event, or about something such as some -ism or -ology or group or movement?
>
> It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do not use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." [21]

However, we and a few others are aware that such tracts as ours, here, and similar others will not change the narrative, academic or otherwise, in the time-scale of decades and probably not within the next century or so.

Asked a question related to this in 2025 [22] his answer was:

> I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from

your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?

DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:

memento homo quia pulvis es, et in pulverem reverteris
Recall, mortal, you are dust and you will revert to being dust

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Footnotes

URL's valid as of September 2025

[1] qv. Appendix C, *Fallacies Of Reasoning And Related Definitions*

[2] *Hitler, National-Socialism, and Politics – A Personal Reappraisal*, included in *Analysing National Socialism*, https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

[3] *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[4] I*n Response To Some Questions Recently Asked* (March 2012), https://davidmyatt.wordpress.com/2012/04/25/replies-to-a-few-recent-questions/

[5] *Myngath: Some Recollections Of A Wyrdful Life*, 2012, ISBN 9781484110744

[6] In several of his writings Myatt contrasts a Certitude of Knowing with an Uncertitude of Knowing, as in the following extract from a 2022 interview.

> [Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?
>
> DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.
>
> They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

The Uncertitude Of Knowing: An Interview With David Myatt, Summer 2022. Included in *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

A printed version of that interview is available in An Uncertitude Of Knowing: Four Interviews, 2023, ISBN 978-8394746575

[7] (i) Regarding Senholt, qv. *Senholt And the Fallacy Of Incomplete Evidence*, 2023. https://archive.org/download/senholt-fallacy_202305/senholt-fallacy.pdf (ii) Regarding Goodrick-Clarke, qv. *Diablerie: A Forgery?*, 2023. https://archive.org/download/a-forgery/a-forgery.pdf

See also Claim VIII and footnote [14] which provides Myatt's view of Senholt's claims.

[8] (i) *Myngath*: ISBN 978-1484110744 (ii) *Understanding and Rejecting Extremism*: ISBN 978-1484854266

[9] *Pathei-Mathos, Genesis of My Unknowing*, 2012, https://davidmyatt.wordpress.com/2012/06/23/pathei-mathos-genesis-of-my-unknowing/

[10] *Empathy, The Hermetic Tradition, And Our Human Physis*, in Appendix A: *Denotata, Empathy, And The Hermetic Tradition*.

[11] Appendix VII of *The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[12] As described on page 10 of the 301 page *The Seofonfeald Paeth*, The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III). https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

Other ONA texts which describe Insight Roles include the 2012, 1135-page, archive of the now defunct O9A website which was @www.nineangles.info

> "After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the Guide, you should choose and undertake, for between six to eighteen months, an Insight Role." p.172, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

The archive is considered to be a primary source of pre-2012 ONA texts, qv. O9A: *The Importance Of Primary Sources*, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

[13] In a tract with the title *Academia, David Myatt, And The Order of Nine Angles*, circulated in 2017, it is stated, in the *More Academic Inaccuracies* section, that Senholt

> "provided no evidence from primary sources that Myatt was Anton Long. Instead, he claimed - without providing any evidence from forensic linguistics - that there was a similarity of writing style between works by Myatt and Long, a claim disputed by several other academics (Monette, Sieg, Kaplan), and also claimed that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus linked Myatt to the ONA even though such Insight Roles only last around a year while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009).
>
> Furthermore, Senholt made no mention of the many things about Myatt's life which contradict his thesis, such as Myatt's marriage in a Christian church and his writings praising Christianity and especially Catholicism."

[14] Of Senholt, in his 2012 text *A Matter of Honour* - https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf - Myatt wrote:

<begin quotation>

[I]n a Master of Arts thesis entitled Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis [a] is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as - to my knowledge - it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book Black Sun by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA [b]. Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence [c]. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship. This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars."

[a] A revised and updated version of Senholt's thesis, under the title Secret Identities in The Sinister Tradition, is included in Per Faxneld & Jesper Petersen: The Devil's Party - Satanism in Modernity, Oxford University Press, 2012. ISBN 9780199779246

[b] For my view on Goodrick-Clarke, see footnote [d].

[c] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

[d] In respect of Goodrick-Clarke, his identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled Diablerie, Revelations of a Satanist the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism."

In addition, Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled Diablerie. An unpublished autobiographical MS that I circulated to a few friends, and a few 'interested parties', in the 1980's when I was engaged in writing The Logic of History from which the text Vindex, The Destiny of the West (published in 1984) derived. One of 'the interested parties' was the publisher of Vindex, The Destiny of the West who subsequently published some other pro-NS works of mine. An interesting overview of Diablerie is given in the 2012 e-text A Sceptics Review of Diablerie, by R. Parker.

It is interesting and - to me - relevant that among the many errors of Goodrick-Clarke are the following:

i) I was not born in 1952, as he claimed.

ii) I first met Colin Jordan in 1968, not 1969 as he claimed.

iii) My two terms of imprisonment for political offences were not both for six months, as he claimed.

iv) Morrison was never 'my follower' as Goodrick-Clarke claimed (Eddy was never anyone's follower).

v) Morrison's first name is Eddy, not Eddie as Goodrick-Clarke claimed.

vi) The Occult lady that 'Anton Long' met in the early 1970's did not 'lead the ONA' as Goodrick-Clark claimed, but rather the Camlad association, with the ONA being founded and then led by Anton Long himself following his meeting with that lady.

vii) He mentions a certain Wulstram Tedder whom he claims was a former aide of Colin Jordan during the old NSM days, whereas 'W Tedder' was one of the noms-de-plume I used, for instance when writing for John Tyndall's Spearhead magazine in the 1980's.

It also interesting that Goodrick-Clarke was ignorant of - or did not bother to discover - many documented things about me during the late 1960's and the early 1970's, such as my arrest by the Yorkshire Regional Crime Squad for organizing a gang of thieves. Instead, the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript.

Such errors, and the lack of evidence to support his assumptions about me, really say all that needs to be said about this particular 'source'.

Interestingly (perhaps) another fanciful work of fiction, similar to *Diablerie*, and purporting to be yet another autobiography by 'Anton Long' seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of Myngath to which various fictional autobiographical stories and 'sinister incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called Bealuwes Gast are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this Bealuwes Gast also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.

<end quotation>

[15] *Vindex, Homo Hubris, And Authenticity In The National Socialist Writings Of David Myatt*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/davidmyatt-vindex-homo-hubris.pdf

[16] *The Imagined Emotionology Of Mr Henry*, https://theo9away.wordpress.com/wp-content/uploads/2024/06/imagined-emotionology-davidmyatt-parts1-and-2.pdf

[17] *Selected Writings*, 2012-2024, https://archive.org/download/dwm-selected-writings-second-edition/dwm-selected-writings-second-edition.pdf

[18] Items in print include:

° *Extremism And Reformation*, 2019. Third Edition, ISBN 978-1691707423

° *Sarigthersa: Some Recent Essays*, 2013, ISBN 978-1512137149

° *Such Respectful Wordful Offerings: Selected Essays Of David Myatt*, ISBN 978-1978374355

Extremism And Reformation is also available as a gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2019/09/reformation-extremism-v3b.pdf

[19] F*our Replies: Just My Fallible Views, Again* in Part Three of *Understanding and Rejecting Extremism*, 2013.

Printed edition: ISBN 978-1484854266

Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

[20] https://web.archive.org/web/20211203160927/https://www.counterextremism.com/content/top-20-extremists

[21] Since the text is relevant to our dissertation, and was published under the Creative Commons Attribution-NoDerivs 4.0 license, we include it in full in Appendix E.

[22] *Dialogue With An Iconoclast*, 2025, https://egnatiusseverin.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

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Appendix A

Numinosity, Denotata, Empathy, And The Hermetic Tradition

The Numinous And Denotata

The intuition, the personal experiencing, of the numinous is in my fallible opinion of fundamental importance in understanding our physis (φύσις) as human beings and our relation to Being, the source of beings, sentient or otherwise.

As I noted in my 2018 essay *From Mythoi To Empathy* [1], the term numinous derives from the classical Latin numen and denotes "a reverence for the divine; a divinity; divine power" with the word numen assimilated into English in the 15th century, with the English use of 'numinous' dating from the middle of the 17th century and used to signify "of or relating to a numen; revealing or indicating the presence of a divinity; divine, spiritual."

It thus has a wider meaning than that ascribed to it by Rudolf Otto in his Das Heilige. For him, it was manifest in the written words - 'the revelation' - of the Old and New Testaments of Christianity (qv. Das Heilige, chapters X, XI) as well as in Christian exegesis manifest in the preaching of individuals such as Martin Luther (Das Heilige, chapter XII) and in religious terms it involved 'worship' (Das Heilige, chapter XIII ff) and in philosophical terms was described by Kant's a priori (Das Heilige, chapter XVII). Yet Otto also wrote that is was *sui generis*, a personal emotion or feeling.

The wider meaning of the numinous results from our faculty of empathy which provides or can provide an individual intuition - a wordless-knowing or awareness - of the numinous, and as a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέᾳ/εἶδος, [2] or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation. In the case of a 'revelation' the source is often named as God or a god/the god (θεὸς, ὁ θεὸς) who or which are often described by a myth or mythoi.

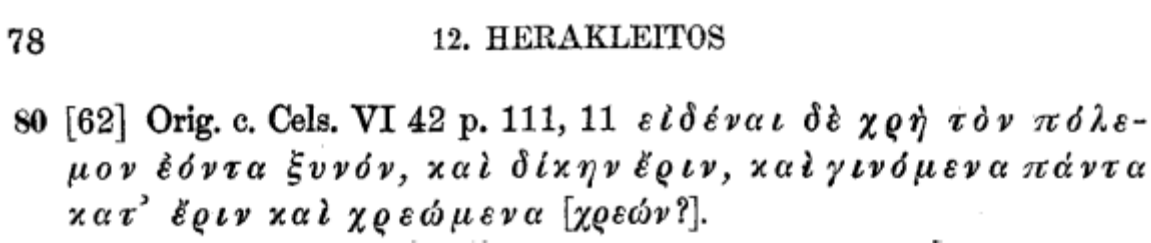
For such extrapolation by the very nature of - the causality inherent in - denotata results in eris, a discord of opposites: for every denotatum has or developes an opposite and thus can cleave physis, as Heraclitus poetically and somewhat enigmatically expressed:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται. [3]

Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. [4]

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ΄ ἔριν καὶ χρεώμενα <χρεών> [5]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord. [6]


78 12. HERAKLEITOS

80 [62] Orig. c. Cels. VI 42 p. 111, 11 *εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ᾽ ἔριν καὶ χρεώμενα* [χρεών?].

Thus δίκη is the natural balance of conflicting opposites and thus an ancestral way of reconciliation or of resolving conflict, often misunderstood as a 'unity of opposites' with a dialectic of opposites with its inherent causality thus mistakenly considered a means to understanding, development and a believed in concept of necessary change.

The notion of discord so being born by denotata sundering physis is also and perhaps better expressed by Anaximander who like Heraclitus has been much misunderstood:

> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν [7]
>
> Where beings have their origin there also they cease to exist: offering payment to balance, one to another, their unbalance for such is the arrangement of what is passing. [8]

Which expresses the causality inherent in the beings - existents, ἰδέᾳ/εἶδος - that denotata brings-into-being. They are unbalanced, and since they are causal entities will sooner or later pass away even though in their living through the thoughts and actions of mortals they usually manifest and bring-into-being discord: hence why Heraclitus wrote εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν.

This is in contrast to the individual wordless-knowing that empathy brings-into-being, and explains the fundamental flaw of Plato's ἔλεγχος which led for example to him having Protagoras saying that the poet Simonides does not speak 'correctly', οὐκ ὀρθῶς λέγει [9] even though poetry could possibly be - as an intimation of the numinous - an attempt to wordfully presence what causal abstractions conceal, with the attempt by Socrates to dispute such an assertion by Protagoras seeming to fail. [10]

Which is perhaps why Aristotle (Metaphysics, 982β) quoted a saying attributed to Simonides:

> θεὸς ἂν μόνος τοῦτ᾽ ἔχοι γέρας which follows ἄνδρ᾽ ἀγαθὸν μὲν ἀλαθέως γενέσθαι,
>
> It is hard to be a purely noble person [...] a god alone has that privilege [11]

With the context of Aristotle's quotation his statement,

> ὅτι μὲν οὖν ἡ σοφία περί τινας ἀρχὰς καὶ αἰτίας ἐστὶν ἐπιστήμη, δῆλον. Metaphysics, 982α
>
> It is evident that sapientia is a knowing of axioms and of sources [12]

and because

> ἀλλ᾽ οὔτε τὸ θεῖον φθονερὸν ἐνδέχεται εἶναι, ἀλλὰ κατὰ τὴν παροιμίαν πολλὰ ψεύδονται ἀοιδοί,

> οὔτε τῆς τοιαύτης ἄλλην χρὴ νομίζειν τιμιωτέραν. ἡ γὰρ θειοτάτη καὶ τιμιωτάτη: τοιαύτη δὲ διχῶς ἂν εἴη μόνη: ἥν τε γὰρ μάλιστ᾽ ἂν ὁ θεὸς ἔχοι, θεία τῶν ἐπιστημῶν ἐστί, κἂν εἴ τις τῶν θείων εἴη. Metaphysics, 983α
>
> it is not possible for the divine to be envious; indeed, as the maxim goes: songsters make many a false claim; nor should any other [epistêmê] be considered the more honourable, for it is divine because honourable in just two ways: if epistêmê is of the divinity or of the divine. [13]

Which returns us to whether some poetry such as the lyric attributed to Simonides as preserved by Plato can, for we mortals, be an intimation of the numinous, as some music - such as the counterpoint of JS Bach - is believed by many musicians and others to be.

If we presume to substitute 'the numinous' for 'the divine' and for 'the divinity' (the theos) then an epistêmê is τίμιος - honourable, precious, worthy, prized - if it is of, if it presences, the numinous; and it is interesting to note that, well over a thousand years after Aristotle, τίμιος in the Greek Orthodox tradition implies 'holy' as in Τίμιος Σταυρός, the Holy Cross.

In addition, as Aristotle - citing an ancient maxim - writes: παροιμίαν πολλὰ ψεύδονται ἀοιδοί, 'songsters make many a false claim', and that because of both the nature of denotata and our physis as human beings.

Empathy, The Hermetic Tradition, And Our Human Physis

The reality of empathy in relation to the numinous is two-fold - jumelle, as is our physis as human beings according to the Corpus Hermeticism - because although a means to appreciate, to discover, to feel, to know, the numinous without the need for mythoi, denotata and the associated exegesis, dialectic and discord, it is unappreciated, underdeveloped.

° Empathy is unappreciated, because of our physis: as is explained using Greek mythoi and in terms of the mystic hermetic tradition, in the Pœmandres tractate of the Corpus Hermeticum:

> "distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal. Yet, although deathless and possessing full authority, the human is still subject to wyrd. Hence, although over the harmonious structure, when within become the slave. Male-and-female since of a male-and-female father, and wakeful since of a wakeful one [...] This is a mysterium esoteric even to this day." [14]

This is further explained, again using Greek mythoi and in terms of the hermetic tradition, in tractate XI, which returns us to Aristotelian honour and takes us to where σοφία - qv. the quotation from Metaphysics, 982α above - is personified and explained as manifesting the noble, the beautiful, good fortune (εὐδαιμονία), arête, and Aion:

> "The foundation of all being is theos; of their quidditas, Aion; of their substance, Kosmos. The craft of theos: Aion; the work of Aion: Kosmos, which is not just a coming-into-being but always is, from Aion. Thus it cannot be destroyed since Aion is not destroyable nor will Kosmos cease to be since Aion surrounds it.
>
> But the Sophia of theos is what?
>
> The noble, the beautiful, good fortune, arête, and Aion. From Aion to Kosmos: exemption from death, and continuance of substance.
>
> For that geniture depends on Aion just as Aion does on theos. Geniture and Kronos - in the heavens and on Earth - are jumelle; in the heavens, unchanging and undecaying; yet on Earth, changeable and decayable.
>
> Theos is the psyche of Aion; Aion that of Kosmos; the heavens that of the Earth. Theos is

> presenced in perceiveration, with perceiveration presenced in psyche, and psyche in substance, with all of this through Aion, with the whole body, in which are all the bodies, replete with psyche with psyche replete with perceiveration and with theos. Above in the heavens the identity is unchanged while on Earth there is changement coming-into-being Aion maintains this, through necessitas or through foreseeing or through physis, or through whatever other assumption we assume, for all this is the activity of theos. For the activity of theos is an unsurpassable crafting that no one can liken to anything mortal or divine [...]
>
> Observe also the septenary cosmos ordered in arrangement by Aion with its separate aeonic orbits.
>
> Everything replete with phaos but with no Fire anywhere. For fellowship, and the melding of opposites and the dissimilar, produced phaos shining forth in the activity of theos, progenitor of all that is honourable, archon and hegemon of the septenary cosmos." [15]

The essence of which, beyond mythoi, is (i) that our physis is both "male-and-female since of a male-and-female father" and (ii) that the numinous can be apprehended, presenced, by and through "the noble, the beautiful, good fortune, arête and Aion," with Aion understood as the eikon (εἰκὼν) of the Kosmos [16] and - qv. Tractate XI, 2-4 - the cause of changement coming-into-being on Earth and thus of what is changeable and decayable and thus dies.

Which changement coming-into-being, and its change and eventual decay applies, in the perspective of Aeons - of millennia - to denotata and what existents, such as ideologies and organized hierarchical religions, denotata has brought-into-being.

° Empathy is underdeveloped because it seems that for millennia we mortals - or more specifically, perhaps a majority of the males of our species - have neglected the reality of our physis being jumelle: both male-and-female, both masculous and muliebral, with such muliebral physis the geneture of empathy. [18] As described in terms of Greek mythoi and the hermetic tradition in the Pœmandres Tractate in relation to the seven spheres:

> "Those seven came into being in this way. Earth was muliebral, Water was lustful, and Fire maturing. From Æther, the pnuema, and with Physis bringing forth human-shaped bodies. Of Life and phaos, the human came to be of psyche and perceiveration; from Life - psyche; from phaos - perceiveration; and with everything in the observable cosmic order cyclic until its completion.
>
> Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artisements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death.
>
> Having so spoken, foreknowing - through wyrd and that harmonious structure - produced the coagulations and founded the generations with all beings spawning according to their kind.
>
> And they of self-knowledge attained a particular benefit while they who, misled by Eros, love the body, roamed around in the dark, to thus, perceptively, be afflicted by death." [19]

The masculous is evident in patriarchy, in patriarchal religions such as Judaism, Christianity and Islam; in denotata, in dialectical confrontation including Plato's ἔλεγχος, as well as evident in the desire, the masculous need, for competition and for armed and personal conflict. The muliebral is evident in personal virtues such as honour, benignitas, empathy, and wordless personal methodologies such as the epistêmê that is mystical contemplation.

The neglect of empathy is understandable since the masculous - as manifest for example in patriarchy,

patriarchal religions, and denotata, codified as denotata has been in the ἰδέᾳ and ideal of Empires and nation-States - has dominated mortal life for millennia to the detriment of the muliebral.

The Uncertitude Of Knowing

Empathy, with its personal horizon, is or can be the geniture of our Uncertitude Of Knowing as human beings, while the masculous is the geniture of that certitude of individual knowing that infuses codified denotata such as ideologies and organized hierarchical religions.

Thus, in terms of numinosity, empathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words.

Thus, while some mythoi Greek or otherwise, some mystical traditions ancient or otherwise, some poetry and some metaphysical speculations Greek or otherwise, can or may provide some insights into our physis, their wordfull expression or expressions are subject or have been subjected to exegesis, just as written expressions of religious-type revelations always are; with such exegesis more often than not the geniture of a certitude or certitudes of knowing.

Which returns us to the personal wordless knowing of empathy and its discoverable embedded uncertitude of knowing, with personal virtues such as honour and benignitas one means - an ancient epistêmê - to try to live according to such a wordless knowing, with personal honour a melding, a hermetic ἐναντιοδρομία, of masculous and muliebral thus returning us to the physis that was cleaved asunder and which in others is still being cleaved asunder.

According to an ancient saying attributed to Heraclitus which may contain a fallible intimation of this and possibly was one of first written intimations of it: πάντα δὲ γίνεσθαι καθ’ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα (Diogenes Laërtius, ix. 7)

All by geniture is appropriately apportioned with beings bound together again by enantiodromia.

David Myatt
17.iii.22
v.3

All translations by DW Myatt

ooo

[1] https://davidmyatt.wordpress.com/2018/01/04/from-mythoi-to-empathy

[2] The terms ἰδέᾳ/εἶδος refer to Plato's postulation of what has been termed 'forms' - of a type of metaphysical existent such as an 'idea' - with ἰδέᾳ used for both singular and plural instances, and εἶδος (singular) often used by Plato instead, as for instance at Phaedo 103ε, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιοῦσθαι τοῦ αὐτοῦ ὀνόματος εἰς τὸν ἀεὶ χρόνον.

In regard to the use of εἶδος and the postulation, cf. Aristotle, Metaphysics, 1078β, 14-15, συνέβη δ’ ἡ περὶ τῶν εἰδῶν δόξα τοῖς εἰποῦσι διὰ τὸ πεισθῆναι περὶ τῆς ἀληθείας τοῖς Ἡρακλειτείοις λόγοις ὡς πάντων τῶν αἰσθητῶν ἀεὶ ῥεόντων', ὥστ’ εἴπερ ἐπιστήμη τινὸς ἔσται καὶ φρόνησις, ἑτέρας δεῖν τινὰς φύσεις εἶναι παρὰ τὰς αἰσθητὰς μενούσας: οὐ γὰρ εἶναι τῶν ῥεόντων ἐπιστήμην.

[3] Fragment 1, Diels-Krantz.

[4] A short commentary on my translation is available at https://davidmyatt.wordpress.com/heraclitus-

fragment-1/

[5] Fragment B80.

[6] I have transliterated πόλεμος, and left δίκη as δίκη because both πόλεμος and δίκη should be regarded, like ψυχή (psyche/Psyche) as terms or as principles in their own right (hence the capitalization), and thus imply, suggest, and require, interpretation and explanation. To render them blandly by English terms such as 'war' and 'justice' – which have their own now particular meaning(s) – is in my view erroneous and somewhat lackadaisical, since δίκη for instance could be, depending on context: the custom(s) of a folk, judgement (or Judgement personified), the natural and the necessary balance, the correct/customary/ancestral way, and so on.

[7] Diels-Kranz, 12A9, B1

[8] In respect of χρόνος, it is not here a modern abstract measurable 'time' but 'the passing' of living

or events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
>
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
>
> Who - except for the gods - passes their entire life without any injury at all?

In respect of ἀδικία, here it simply implies unbalance in contrast to the balance that is δίκη. The translation 'disorder' - like 'order' for δίκη - is too redolent of some modern or ancient morality designed to manifest 'order' in contrast to its dialectical opposite 'disorder'.

[9] Protagoras, 339δ

[10] Relevant quotations from Simonides are at 339β, 339ξ and the poem by Simonides that Plato preserved is, in the version by J. Aars, *Das Gedicht des Simonides in Platons Protagoras*, 1888,

> Ἄνδρ᾽ ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπόν,
> χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ ψόγου τετυγμένον.
> <...>
> οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται,
> καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον: χαλεπὸν φάτ᾽ ἐσθλὸν ἔμμεναι.
> θεὸς ἂν μόνος τοῦτ᾽ ἔχοι γέρας: ἄνδρα δ᾽ οὐκ ἔστι μὴ οὐ κακὸν ἔμμεναι,
> ὃν ἀμήχανος συμφορὰ καθέλῃ.
> πράξας μὲν εὖ πᾶς ἀνὴρ ἀγαθός,
> κακὸς δ᾽ εἰ κακῶς <τις>,
> καὶ τὸ πλεῖστον ἄριστοι, τούς κε θεοὶ φιλῶσιν.
> τοὔνεκεν οὔ ποτ᾽ ἐγὼ τὸ μὴ γενέσθαι δυνατὸν
> διζήμενος κενεὰν ἐς ἄπρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,
> πανάμωμον ἄνθρωπον, εὐρυεδοῦς ὅσοι καρπὸν αἰνύμεθα χθονός:
> ἐπὶ δ᾽ ὔμμιν εὑρὼν ἀπαγγελέω.
> πάντας δ᾽ ἐπαίνημι καὶ φιλέω,
> ἑκὼν ὅστις ἔρδῃ
> μηδὲν αἰσχρόν: ἀνάγκῃ δ᾽ οὐδὲ θεοὶ μάχονται.
> <...>
> <οὔκ εἰμ᾽ ἐγὼ φιλόμωμος> ἐξαρκεῖ γ᾽ ἐμοί,
> ὃς ἂν ᾖ κακὸς μηδ᾽ ἄγαν ἀπάλαμνος, εἰδώς γ᾽ ὀνησίπολιν δίκαν,
> ὑγιὴς ἀνήρ, οὐδὲ μή μιν ἐγὼ
> μωμήσομαι: τῶν γὰρ ἠλιθίων

ἀπείρων γενέθλα:#
πάντα τοι καλά, τοῖσί τ᾽ αἰσχρὰ μὴ μέμικται.

The more recent arrangement and reconstruction cited as PMG 242 is somewhat different:

ἄνδρ᾽ ἀγαθὸν μὲν ἀλαθέως γενέσθαι
χαλεπόν χερσίν τε καὶ ποσὶ καὶ νόῳ
τετράγωνον, ἄνευ ψόγου τετυγμένον·
<..>
οὐδέ μοι ἐμμελέως τὸ Πιττάκειον
νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰ-
ρημένον· χαλεπὸν φάτ᾽ ἐσθλὸν ἔμμεναι.
θεὸς ἂν μόνος τοῦτ᾽ ἔχοι γέρας, ἄνδρα δ᾽ οὐκ
ἔστι μὴ οὐ κακὸν ἔμμεναι,
ὃν ἂν ἀμήχανος συμφορὰ καθέλῃ·
πράξας μὲν γὰρ εὖ πᾶς ἀνὴρ ἀγαθός,
κακὸς δ᾽ εἰ κακῶς [
[ἐπὶ πλεῖστον δὲ καὶ ἄριστοί εἰσιν
[οὕς ἂν οἱ θεοὶ φιλῶσιν.]
τοὔνεκεν οὔ ποτ᾽ ἐγὼ τὸ μὴ γενέσθαι
δυνατὸν διζήμενος κενεὰν ἐς ἄ-
πρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,
πανάμωμον ἄνθρωπον, εὐρυεδοῦς ὅσοι
καρπὸν αἰνύμεθα χθονός·
ἐπί θ᾽ ὑμῖν εὑρὼν ἀπαγγελέω.
πάντας δ᾽ ἐπαίνημι καὶ φιλέω,
ἑκὼν ὅστις ἔρδῃ
μηδὲν αἰσχρόν: ἀνάγκαι
δ᾽ οὐδὲ θεοὶ μάχονται.
<...>
[οὐκ εἰμὶ φιλόψογος, ἐπεὶ ἔμοιγ᾽ ἐξαρκεῖ
ὃς ἂν μὴ κακὸς ᾖ] μηδ᾽ ἄγαν ἀπάλαμνος, εἰ-
δώς γ᾽ ὀνησίπολιν δίκαν,
ὑγιὴς ἀνήρ: οὔ †μὴν† ἐγὼ
μωμήσομαι· τῶν γὰρ ἠλιθίων
ἀπείρων γενέθλα.
πάντα τοι καλά, τοῖσίν
τ᾽ αἰσχρὰ μὴ μέμεικται

DL Page, Poetae Melici Graeci, Cambridge University Press, 1962

Such a reconstruction introduces the question of exegesis of not only texts but of such elements as grammar and how the personal revealing that is the wordless-knowing of empathy compares to the supra-personal wordful revealing that can be or has been deduced from written texts, spoken words or methods such as Plato's ἔλεγχος.

[11] Socrates, in *Protagoras*, does not associate ἀληθής with ἀγαθός but with χαλεπός, which again introduces the question as to whether ἔλεγχος is a guide to the revealing that is ἀλήθεια and thus to understanding our φύσις as human beings.

[12] In respect of αἴτιος, here the term 'sources' is apt since 'cause' can impose a particular interpretation on the text, as in the causality of 'cause and effect'.

In respect of σοφία, the Latin sapientia is apposite, as in my translation of Tractates I and XIII of the Corpus Hermeticum [*Corpus Hermeticum: Eight Tractates*. 2017 ISBN 978-1976452369] because in some

contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical context given what the English term 'wisdom' now, in common usage and otherwise, often denotes. As in Tractates I and XIII sapientia requires contextual - a philosophical - interpretation.

[13] Regarding my translation:

i) ἐπιστήμη: epistêmê - implying skill or experience, especially in a profession or type of work or in using a methodology - rather than 'science' or 'knowledge', since 'science' has too many modern connotations while 'knowledge' is somewhat vague. In respect of experience in general, qv. Sophocles, Oedipus Tyrannus, 1115: τῇ δ᾽ ἐπιστήμῃ σύ μου προύχοις τάχ᾽ ἄν που, "about this, your experience has the advantage over mine".

ii) ἀοιδός: songsters, not poets, qv. Hesiod, Theogony, 95 where it is associated with the Muses and Apollo:

> ἐκ γάρ τοι Μουσέων καὶ ἑκηβόλου Ἀπόλλωνος
> 95 ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί,

iii) [epistêmê] is implied from the previous ἄνδρα δ᾽ οὐκ ἄξιον μὴ οὐ ζητεῖν τὴν καθ᾽ αὐτὸν ἐπιστήμην.

iv) Honourable is an accepted translation of τίμιος, with the English word honour dating from around 1200 and derived from the Latin honorem (refined, grace, beauty) via the Old French (and thence Anglo-Norman) onor/onur. An early use of the term occurs in a poem in Middle English by John Gower dating from c. 1393 which references the Greek warrior Achilles:

> And riht in such a maner wise
> Sche bad thei scholde hire don servise,
> So that Achilles underfongeth
> As to a yong ladi belongeth
> Honour, servise and reverence.

Confessio Amantis. Liber Quintus vv. 2997-3001 (The Works of John Gower. Oxford: Clarendon Press. 1901, edited by G.C Macaulay)

[14] Tractate I, 15-16. From my commentary on that tractate:

jumelle. For διπλοῦς. The much underused and descriptive English word jumelle - from the Latin gemellus - describes some-thing made in, or composed of, two parts, and is therefore most suitable here [...]

deathful of body yet deathless the inner mortal. θνητὸς μὲν διὰ τὸ σῶμα, ἀθάνατος δὲ διὰ τὸν οὐσιώδη ἄνθρωπον. Here, in respect of my choice of English words, I must admit to being influenced by Chapman's lovely poetic translation of the Hymn to Venus from the Homeric Hymns:

> That with a deathless goddess lay a deathful man

In respect of οὐσιώδης, I prefer, given the context, 'inner' - suggestive of 'real' - rather than the conventional 'essential'; although 'vital' is an alternative translation here, suggested by what Eusebius wrote (c.326 CE) about φῶς [phaos] pre-existing even before the cosmic order, with φῶς used by Eusebius to mean Light in the Christian sense:

> τό τε φῶς τὸ προκόσμιον καὶ τὴν πρὸ αἰώνων νοερὰν καὶ οὐσιώδη σοφίαν τόν τε ζῶντα [Historia Ecclesiastica, Book 1, chapter 2]
>
> The Light of the proto-cosmos, the comprehension and vital wisdom existing before the Aeons

wyrd. For ἡ εἱμαρμένη. A much better choice, here, than either 'fate' or 'destiny' given how overused both those words now are and how their interpretation is also now so varied. An overview of how the concept

may have been understood in the late Hellenic period (around the time the Hermetica was probably written) is given in the 2nd century CE discourse *De Fato*, attributed to Plutarch, which begins by stating that εἱμαρμένη has been described in two ways, as ἐνέργεια (vigorous activity) and as οὐσία (essence) - πρῶτον τοίνυν ἴσθι, ὅτι εἱμαρμένη διχῶς καὶ λέγεται καὶ νοεῖται: ἡ μὲν γάρ ἐστιν ἐνέργεια ἡ δ᾽ οὐσία

[...]

a mysterium esoteric. For κεκρυμμένον μυστήριον. The term mysterium - a truth or insight or knowledge about some-thing, which is considered religious and/or metaphysical ('hermetic') and which is unknown/ unrevealed to or as yet undiscovered by others, and hence 'mysterious' to them - expresses the meaning of the Greek here (as the word mystery by itself does not). Likewise in respect of esoteric - kept concealed or which is concealed/hidden to most or which is revealed to an individual by someone who already 'knows' what the mysterium in question is.

Hence why I write *a* mysterium here rather than the mysterium, and why "a mysterium, esoteric even to this day", is better than the rather bland "the mystery kept hidden until this very day"

[15] Tractate XI, 3-7

[16] In respect of eikon, as I wrote in my commentary on Tractate I (Pœmandres), 32: The meaning and significance of [εἰκὼν] are often overlooked and often lost in translation. I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his *Mystagogia* [Patrologiae Graeca, 91, c.0658] explains. Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence.

According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis - the being, nature, character, of beings - their essence beyond the form/appearance their being is or assumes or is perceived as - re-presents (manifests, is an eikon of) theos. That is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres."

[17] The masculous and the muliebral are outlined in my 2019 essay *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/.

[18] The unusual English word *geniture* expresses the essence of γένεσις: that which or those whom have or derive their being (and their subsequent development) from or because of something else or because of someone else. It also avoids comparisons with the Biblical use of the English 'genesis'.

[19] Tractate I, 18-19.

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Appendix B

Some Questions For DWM
2025

Q: Since it's obvious that the pernicious allegations about you, regarding you being a Satanist, the founder of a particular Occult group, still being a neo-nazi and so on and so on, have not gone away but are not

only being increasingly propagated, often via social media, but are being increasingly believed by others, is your personal response now any different from what it was, since I understand you've been offered the opportunity of a live video interview?

A: My response is still based on an understanding of the necessity of having a personal appreciation of the numinous; of apprehending what is, according to my understanding and experience, beyond our finite mortal life, and thus beyond our individuality and revealed to us by empathy, compassion, humility, and pathei-mathos. That is, θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f.

> "What is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods." *Notes On War, Suffering, And Personal Judgement*, 2024

This can led us, or some of us as in my case, to seek to withdraw from everyday life and thus to not concern ourselves with the machinations of the external world, howsoever and by whomsoever presenced.

There is an expression of this, appropriate to your question, in Tractate XIII of the Corpus Hermeticum when a seeker after esoteric knowledge says they are

> "inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.
>
> Thus I prepared myself, distancing my ethos from the treachery in the world." [1]
>
> μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλῃς κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι. ἕτοιμος ἐγενόμην καὶ ἀπηνδρείωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης

As I noted in the commentary [2] to my translation:

> *Palingenesis.* Rather than ascribe a particular meaning to παλιγγενεσία - such as 'rebirth' or 'regeneration' - I have chosen the English word palingenesis (from the Latin palingenesia) with that term explained by what follows in this particular discourse, qv. vv. 12 and 13.
>
> *the discourse on palingenesis.* The Greek word translated here as 'discourse' is λόγος, as in the title.
>
> *imparted to me*. παραδίδωμι carries the sense here of 'handing down' - of transmitting, disclosing - some ancestral teaching or wisdom; a disclosing from master to pupil.
>
> *separated from the world*. In respect of ἀπαλλοτριόω what is implied is not 'alienated' from (which has too many modern connotations) the world (κόσμος), but rather 'separate' - distanced - from the world, from worldly things, as a mystic is often 'otherworldly' and may seem to be - to others, and to themselves - a stranger in the world.
>
> *distancing my ethos.* Reading ἀπηλλοτρίωσα (with Parthey, et al) not the emendation of Nock (ἀπηνδρείωσα) with φρόνημα here suggestive of one's character and especially of one's "way of thinking", one's weltanschauung: that is, the 'spirit' or ethos which guides one's way of life.
>
> *treachery*. ἀπάτης. Personified in Hesiod's Theogony as a child of Night (Νὺξ) along with

"darksome Kir and Death" - Κῆρα μέλαιναν καὶ Θάνατον - and Nemesis, Νέμεσις.

The answer given to the seeker is also relevant:

"My son, noetic sapientia is in silence, with the sowing the genuinely noble."

Ὦ τέκνον, σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν

In my commentary I explained my interpretation of σοφία νοερὰ as noetic sapientia. [3]

Q: Can you give a practical example or examples of what you mean by withdrawing from everyday life?

A: It can be internally or externally from the society they currently dwell in and dependant on their health, how they express their awareness of the numinous, and whether they live alone or with a partner, or have a family.

Externally, if they live alone and their awareness of the numinous involves a conventional religion then they might choose to be part of a religious community, a monk or a nun or a hermit. Or if their awareness is different, for example an appreciation of Gaia in a paganus way, they may consider going 'off-grid' alone, with their partner or family.

Internally, of living in society but with no public or even private involvement except perhaps for some local, community, apolitical involvement consistent with their spiritual (numinous) understanding; acceptive of what-is, perhaps based on an understanding of how over long periods of causal time all societies, given they are human manufactured causal constructs, will change, be subject to reformation and possibly revolution, and ultimately be replaced by some other society or causal construct.

Q: And your own choice?

A: I endeavoured to express an aspect of this in two missives, one in 2023 and the other in 2025.

ΞΞΞ

One Tree Among Many

Beside the stone wall that marks one of the boundaries of what has for several years been my home is an evergreen Oak; almost a dome of spreading branches and so tall it might well be an hundred or so years in age. The tallest tree around from near where several other and various and tallish specimens of arboreal life provide perches for those whose Dawn Chorus becomes, was, is, a hymnal to such natural Life as has for centuries pleased us.

Two months ago, the Oak was sad; with leaves dry and dying and infested. But now, as clouds break to reveal sky-blue, bringer of early Summer warmth: the tree has that light green of leaf rebirth, and catkins heralds of acorns an English season hence. So there is joy within as this aged man "his foliage drying up and no stronger than a child, with three feet to guide him on his travels, wanders – appearing a shadow in the light of day." [4]

Would that he might hear one more Dawn Chorus to so remember those, these, simple natural beauties of life which he as so many others so easily forgot enwrapped as he, they, were in believed in, in felt, selfish concerns which all will, must, die with us while the Sun again warms each year as it warms and life-sprouting rain seeds rebirth without any interference from us at all.

So I sit, windows of sky and trees to enlighten again my life, listening to a heartbreaking, suspended moment in my measured out so very limited timespan of causal life: the 12th century Cistercian Répons de Matines pour la fête de sant Bernard.

ΞΞΞ

A Thankfulness

There is a thankfulness that I am still here, alive, able to appreciate being able to welcome in another Spring as Gaia renews again the life of this particular part of a temperate land. Yesterday morning, in a sheltered spot away from the colding wind with a post-equinoxal Sun rising into a sky of blue, I sat in a part of the garden and watched and heard a Bumblebee flying among some opening flowers while, around, the post-Dawn Chorus of wild birds sounded out as it has here for perhaps a thousand years.

Such a simple pleasure which seemed to this old man to express the glorious meaning of Life.

An essence, beyond that other world beyond the presencing of Gaia here. That causal world of intemperate, hubriatic, abstractions some of which in decades past so enthralled, so enmeshed me, that I as so many others caused, contributed to, the suffering of other life, sentient and otherwise, on this insignificant planet orbiting one Star in one stellar-filled Galaxy among a Cosmos of billions of Galaxies.

But for how much longer will this natural rhythm of renewal of wild-fullness last? How much longer will it be before we learn to appreciate our human culture of pathei-mathos which formed the basis of Studia Humanitatis?

> "You are not here to verify,
> Instruct yourself, or inform curiosity
> Or carry report. You are here to kneel
> Where prayer has been valid." [5]

We in our majority in our hubris seem to have increasingly forgotten or never felt the personal humility, the empathy, or known the pathei-mathos, that leads us to the human necessity of prayer: be it to Gaia, to θειότης (the numinous, divinity-presenced), to θεοί, the gods; or to ὁ θεὸς, The Monas, μονάς, The One-The Only, τὸ ἓν [...]

For we are only fleeting manifestations of Gaia, presenced for some decades at most; with my words just another feeble attempt to express what one fallible being has discovered by pathei-mathos.

τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.
Δίκα δὲ τοῖς μὲν παθοῦσ-
ιν μαθεῖν ἐπιρρέπει:
τὸ μέλλον δ', ἐπεὶ γένοιτ', ἂν κλύοις: πρὸ χαιρέτω:
ἴσον δὲ τῷ προστένειν. [6]

David Myatt
June 2025

ΞΞΞ

Footnotes

1. *Corpus Hermeticum, Eight Tractates*. Translation and Commentary. (i) Printed version: ISBN-13 978-1976452369 (ii) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

2. The commentary on Tractate XIII is on pp.153-187 of the pdf version.

3. *noetic sapientia*. For a variety of reasons, I have used the term noetic sapientia to denote σοφία νοερὰ.

i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, qv. Procli Diadochi In Platonis Timaeum Commentari, Volume 5, Book 4, 245-247; Procli in Platonis Parmenidem Commentaria, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.

Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.

ii) As noted in my commentary on Poemandres 29 - where I used the Latin sapientia in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes.

As in the Poemandres tractate sapientia (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.

iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' - for σοφία νοερὰ - unhelpful regarding suggesting a relevant philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiveration - whereby certain knowledge and a particular understanding can be ascertained.

Thus, noetic sapientia implies that the knowledge and understanding that is noetically acquired transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of denotatum whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings. [In respect of physis, qv. the comment on φύσεως μιᾶς in section 12.]

In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought. Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.

4. τό θ᾽ ὑπέργηρων φυλλάδος ἤδη κατακαρφομένης τρίποδας μὲν ὁδοὺς στείχει, παιδὸς δ᾽ οὐδὲν ἀρείων ὄναρ ἡμερόφαντον ἀλαίνει. Aeschylus, Agamemnon, 79-82. My translation.

5. TS Eliot, Little Gidding.

6. The Agamemnon of Aeschylus, 249f. My translation.

> But the Art of Calchas was not so incomplete:
> The goddess, Δίκη, favours someone learning from adversity.
> But I shall hear of what will be, after it comes into being: Before then, I leave it, Otherwise, it is the same as a premature grieving.

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Appendix C

Primary Sources, Fallacies Of Reasoning, And Related Definitions

Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations,

such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a recent statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning or probative evidence.

Probative Evidence

Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Appendix D

The Silent Tears of Unknowing

The truth that I am indebted. That I have a debt of personal honour to both Fran and to Sue, who died - thirteen years apart - leaving me bereft of love, replete with sorrow, and somewhat perplexed. A debt to all those other women (such as K, and J, and Twinkle) who, over four decades, I have hurt in a personal way; a debt to the Cosmos itself for the suffering I have caused and inflicted through the unethical pursuit of abstractions.

A debt somehow and in some way - beyond a simple remembrance of them - to especially make the life and death of Sue and Fran worthwhile and full of meaning, as if their tragic early dying meant something to both me, and through my words, my deeds, to others. A debt of change, of learning - in me, so that from my pathei-mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss.

But this honour, I have so painfully discovered, is not the abstract honour of years, of decades, past that I in my arrogance and stupid adherence to and love of abstractions so foolishly believed in and upheld, being thus, becoming thus, as I was a cause of suffering. No; this instead is the essence of honour, founded in empathy; in an empathy with and thus a compassion for all life, sentient and otherwise. This is instead a being human; being in symbiosis with that-which is the essence of our humanity and which can, could and should, gently evolve us - far away from the primitive unempathic, uncompassionate, beings we have been, and unfortunately often still are; far away from the primitive unempathic, uncompassionate, often violent, person I had been, until recently.

A chance, an opportunity twice refused after Fran's death, when I - still then addicted to abstractions - continued to sally forth on their behalf, as if in some way such abstractions were alive, or could be brought to life or made to live if only I, and others, fought for them, sacrificed for them, suffered for them, and caused others to suffer.

But, as the third anniversary of Fran's suicide approached - amid the beauty and promise of one more English Spring - I became suffused again with tears, breaking forth from the sadness, the tragedy, the knowing, of my own unconscionable mistake. The mistake of forgetting; of distracting myself.

Forgetting the sorrow, the grief, the pain born from the moments of their dying; distracting myself as I have been by immersing myself in such abstractions as gave me some rôle, some illusion of importance, to keep me occupied, arrogant, and vain: a debtor running away from his debt. A debtor making excuses for each new scheme and scam: an excuse for every hustle, delusion, and lie. For it was so easy - just so very easy - to continue to delude myself.

There are no excuses for this continued failure, this error, of mine, following Fran's death. No words which can hide the truth I tried to hide from myself for so long. The blame is mine, and mine alone. The blame for not immediately acting upon my own inner understanding.

For the reality of my past nine or so years is not that of some sudden life-changing revelation, but rather of a profound inner struggle whose genesis lay years before - in my experiences with and passion for women; in my time in a monastery; in my ever-growing love for Nature and my involvement with English rural life; in Sue's illness and her tragic death.

This intense struggle was akin to an addiction, and I an addict addicted to abstractions. A struggle between my empathy, my understanding, my pathei-mathos, and my life-long belief, itself an abstraction, that somehow in some way I could make a positive difference to the world and that such abstractions as I adhered to, or aided or advocated were or could be a beginning for a better world, and that to achieve this new world certain sacrifice were, unfortunately, necessary.

A struggle which gave rise to what became - refined, and extended, year after year - The Numinous Way, and which struggle was an interior war to change myself, to actually live, every year, every month, every week, every day, suffused with an empathic awareness and a desire not to cause suffering; the struggle to abandon abstractions.

For nine years or so this interior struggle wore me down, until it gradually faded away. It was akin to cycling up a long steep mountain climb in mist and drizzly rain, struggling on against one's aching body and against the desire to stop and rest; and not being able to see the end, the summit, of the climb.

And then, slowly, the drizzle ceases, the mist begins to clear, the road becomes gradually less steep, and one is there - in warm bright sunshine nearing the summit of that climb, able to see the beautiful, the numinous, vista beyond, below, for the first time, and which vista after such an effort brings a restful interior peace, the silent tears of one person who feels their human insignificance compared to the mountains, the valleys below, the sky, the Sun, and the vast Cosmos beyond: the wyrdful nature of one fleeting delicate mortal microcosmic nexion which is one's own life.

Thus, and at last, I ceased all involvement with Islam. In truth, I ceased involvement with everything;

becoming only one still error-prone human being among billions. One human being who had no aim, no goals, who adhered to no abstractions - either his own or manufactured by others - but who instead just lived day after fleeting or slow day, and who occasionally would record, by some written words, some experience, some personal feeling, or the result of some Thought, manifest as a poem, perhaps, or some missive to a friend, or perhaps an article to elucidate some matter concerned with that Numinous Way which, over those nine years of struggle, represented both the silent tears of my unknowing and the results of my πάθει μάθος.

Thus, and at last, I ceased all involvement with Islam. In truth, I ceased involvement with everything; becoming only one still error-prone human being among billions. One human being who had no aim, no goals, who adhered to no abstractions - either his own or manufactured by others - but who instead just lived day after fleeting or slow day, and who occasionally would record, by some written words, some experience, some personal feeling, or the result of some Thought, manifest as a poem, perhaps, or some missive to a friend, or perhaps an article to elucidate some matter concerned with that Numinous Way [17] which, over those nine years of struggle, represented both the silent tears of my unknowing and the results of my πάθει μάθος. As I was to write, not that long ago now, and while on a holiday:

> The moment of sublime knowing
> As clouds part above the Bay
> And the heat of Summer dries the spots of rain
> Still falling:
>
> I am, here, now, where dark clouds of thunder
> Have given way to blue
> Such that the tide, turning,
> Begins to break my vow of distance
> Down.
>
> A women, there, whose dog, disobeying,
> Splashes sea with sand until new interest
> Takes him where
> This bearded man of greying hair
> No longer reeks
> With sadness.
>
> Instead:
> The smile of joy when Sun of Summer
> Presents again this Paradise of Earth
> For I am only tears, falling

Thus, it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all.

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Source:
David Myatt, *Myngath*, 2013, ISBN 978-1484110744

Appendix E

A Fundamental Question

Quid Est Veritas?

A fundamental question now as in centuries past is what is the 'truth' about a person, about an event, or about some-thing supra-personal such as some -ism or -ology or group or movement which several or many persons believe in, or accept, or belong to, or adhere to.

The English word 'truth' suggests conformity with fact, agreement with reality, accuracy of representation; with the Latin *veritas* and the Greek ἀλήθεια (alétheia) suggesting a similar sense but also and importantly, in regard to the Greek, of what is disclosed having been previously concealed for whatever reason or from whatever cause, as for example in the following:

(i) vv. 5-6 of tractate XIII of the Corpus Hermeticum,

> Καὶ ἐν τούτῳ ψεύδῃ· τὸ γὰρ θνητὸν εἶδος καθ΄ ἡμέραν ἀλλάσσεται· χρόνῳ γὰρ τρέπεται εἰς αὔξησιν καὶ μείωσιν¸ ὡς ψεῦδος.
>
> Τί οὖν ἀληθές ἐστιν¸ ὦ Τρισμέγιστε
>
> In that you have been deceived, for the form of the deathful alters every day: changed by the seasons, it grows then withers and so deceives.
>
> What then - Trismegistus - is the actuality? [1]

(ii) v. 1567 of the Agamemnon,

> ἐς τόνδ᾽ ἐνέβης ξὺν ἀληθείᾳ χρησμόν
>
> until now, what the oracle revealed has been followed

(iii) In 3: 21 in the Gospel of John,

> ὁ δὲ ποιῶν τὴν ἀλήθειαν
>
> literally, "they practising the disclosing". [2]

Replacement And Concealment

The quotation from tractate XIII of the Corpus Hermeticum expresses something of the reality of the change that occurs in Nature and in ourselves as children of Gaia, [3] and also in those constructs we mortals manufacture be these constructs material or based on denotata but which denotata like material ones do not embody what is living and part of Nature. Instead, denotata express an idea, an ideal, which can and often do form the basis of some -ism or some -ology. [4] That is,

> πάντα γὰρ σώματα ζῶντα ἔμψυχα, τὰ δὲ μὴ ζῶντα ὕλη πάλιν καθ' ἑαυτήν ἐστι
>
> all living beings presence life while the non-living are substance only Tractate XI, v.10, Νοῦς πρὸς Ἑρμῆν. [5]

For all denotata by their physis [6] are substances which require mortals to embody and transmit them verbally or by writing (be it handwritten, printed, or in digital form) and given the physis of mortals both the embodiment and the transmission will naturally change, vary, over causal time.

Hence why a denotata such as a specific 'national identity' will vary as the population within a specifically named 'nation' changes over decades and centuries as a result of various factors be they immigration, emigration; invasion, occupation, by others; economic decline; environmental factors; education; or

through the zeitgeist of that 'nation' changing or being changed as for example by an internal revolution which replaces one -ology or religious belief with another.

Hence why a certain 'truth' accepted somewhere for a while, be it decades or centuries, can and does change, or is or becomes concealed and replaced with another 'truth'. Most ideas, ideals, -isms and -ologies present or are said or believed to present a certain 'truth' or certain 'truths', for example about ourselves, or about some-thing such as 'happiness', or about some existence after death, or about some type of apparently needed or 'better' governance.

How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?

It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, [7] are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do not use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, [8] to refrain from commenting on what we have not personally discovered.

For,

> οὐκ οἶδ': ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ
> I do not know: about things I cannot judge for myself, I prefer to be silent. [9]

Similarly,

> σοφία νοερὰ ἐν σιγῇ
> noetic sapientia is in silence [10]

David Myatt
Spring Equilux
2025

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1. DWM, *Corpus Hermeticum: Eight Tractates*, Translation and Commentary, p.148. https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

'Deathful' is my translation of θνητός used in several tractates, qv. Poemandres 14, tractate VIII:1, and tractate XI:7ff, inspired as it was by Chapman's poetic translation of the Hymn to Venus from the Homeric Hymns: "that with a deathless goddess lay a deathful man".

I also used it in my rendering of an enigmatic verse attributed to Heraclitus:

> ἀθάνατοι θνητοί, θνητοὶ ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον, τὸν δὲ ἐκείνων βίον τεθνεῶτες. (Fragment 62, Diels-Krantz)
>
> The deathless are deathful, the deathful deathless, with one living the other's dying with the other dying in that other's life.

2. Translated by DWM, *The Gospel According to John, Translation And Commentary*, Volume I, https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf The context is:

> 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.

17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.

18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

20 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·

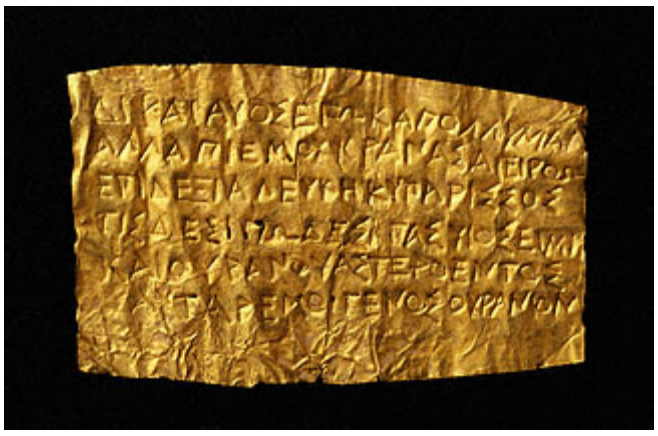
21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

Theos so loved the world that he offered up his only begotten son so that all those trusting in him would not perish but might have life everlasting. For Theos did not dispatch his son to the world to condemn the world, but rather that the world might be rescued through him.

Whosoever trusts in him is not condemned while whomsoever does not trust is condemned for he has not trusted in the Nomen of the only begotten son of Theos. And this is the condemnation: That the Phaos arrived in the world but mortals loved the darkness more than the Phaos, for their deeds were harmful. For anyone who does what is mean dislikes the Phaos and does not come near the Phaos lest their deeds be exposed. But whomsoever practices disclosure goes to the Phaos so that their deeds might be manifest as having been done through Theos.

3.

Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος
I am a child of Gaia and the starry heavens



Gold funerary tablet (c. 200 BCE) found at Eleutherna, Crete, of the kind presumed to be associated with an aural ἱερός λόγος (esoteric mythos), all of which funerary items have inscriptions similar to the above. qv. Tractate III, Ιερός Λόγος, Corpus Hermeticum

4. In regard to abstractions, qv. (i) *Developing The Numinous Way Of Pathei-Mathos*, pp.530-534 of *Selected Writings* 2012-2024, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf and (ii) *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, pp.6-12 of *Selected Writings*, op.cit.

5. As noted in my commentary on tractates of the Corpus Hermeticum: (i) substance, ὕλη, the materia of 'things' and living beings, contrasted with οὐσία, essence. qv. Pœmandres 10, (ii) presence life, ἔμψυχος.

6.

> "Physis is usually translated as either 'Nature' (as if 'the natural world', and the physical cosmos beyond, are meant) or as the character (the nature) of a person. However, while the context - of the original Greek text - may suggest (as often, for example, in Homer and Herodotus) such a

meaning as such English words impute, physis philosophically (as, for example, in Heraclitus and Aristotle and the Corpus Hermeticum) has specific ontological meanings. Meanings which are lost, or glossed over, when physis is simply translated either as 'Nature' or - in terms of mortals - as (personal) character.

Ontologically, as Aristotle makes clear, physis denotes the being of those beings who or which have the potentiality (the being) to change, be changed, or to develope. That is, to become, or to move or be moved; as for example in the motion (of 'things') and the 'natural unfolding' or growth, sans an external cause, that living beings demonstrate.

However, and crucially, physis is not - for human beings - some abstract 'essence' (qv. Plato's ἰδέᾳ/εἶδος) but rather a balance between the being that it is, it was, and potentially might yet be. That is, in Aristotelian terms, it is a meson - μέσον - of being and 'not being'; and 'not being' in the sense of not yet having become what it could be, and not now being what it used to be. Hence why, for Aristotle, a manifestation of physis - in terms of the being of mortals - such as arête (ἀρετή) is a meson, a balance of things, and not, as it is for Plato, some fixed 'form' - some idea, ideal - which as Plato wrote 'always exists, and has no genesis. It does not die, does not grow, does not decay.'

> According to my understanding of Heraclitus, physis also suggests - as in Fragment 1 - the 'natural' being of a being which we mortals have a tendency to cover-up or conceal."
>
> *The Concept Of Physis*, pp.500-502, Selected Writings, op.cit.

7. In the matter of exegesis refer to (i) *Questions of Good, Evil, Honour, and God*, pp.406-432 of **Selected Writings**, op.cit. (ii) *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf (iii) *Exegesis And Pathei-Mathos*, pp.52-54 of *A Child Of Gaia*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-child-of-gaia.pdf

In the matter of pathei-mathos and empathy refer to *The Numinous Way of Pathei-Mathos*, pp.459-524, of *Selected Writings*, op.cit.

In the matter of personal experience refer to *Research, Primary Sources, And Pathei-Mathos*, pp.794-5, in Selected Writings, op.cit.

In the matter of primary sources:

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources."
>
> *Research, Primary Sources, And Pathei-Mathos*, pp.794-5, in *Selected Writings*, op.cit

8. An awareness of the numinous is what predisposes us not to commit the error, the folly, of ὕβρις.

> "The numinous is θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f. The numinous is essentially what is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods."
>
> *Notes On War, Suffering, And Personal Judgement*, pp.19-22 of *A Child Of Gaia*, op.cit.

The numinous is also presenced in an awareness of Gaia (Nature) as a living being which we are mortal emanations of.

9. Sophocles, Oedipus Tyrannus, 569.

10. Corpus Hermeticum, tractate XI, v.2

From my commentary on that tractate:

> *noetic sapientia*. For a variety of reasons, I have used the term noetic sapientia to denote σοφία νοερὰ.
>
> i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, qv. *Procli Diadochi In Platonis Timaeum Commentari*, Volume 5, Book 4, 245-247; Procli in Platonis Parmenidem Commentaria, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.
>
> Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.
>
> ii) As noted in my commentary on Poemandres 29 - where I used the Latin sapientia in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes. As in the Poemandres tractate sapientia (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.
>
> iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' - for σοφία νοερὰ - unhelpful regarding suggesting a relevant philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiveration - whereby certain knowledge and a particular understanding can be ascertained.
>
> Thus, noetic sapientia implies that the knowledge and understanding that is noetically acquired transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of denotatum whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings.
>
> [In respect of physis, qv. the comment on φύσεως μιᾶς in section 12.]
>
> In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought.

Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.

Corpus Hermeticum: Eight Tractates, op.cit.

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A Prejudice By Any Other Name

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Abstract

In over a quarter of a century no one, from those employed or residing or studying in academia, [1] to journalists, to those participating in often government sponsored 'policy groups' to political 'special interest' groups, has provided any evidence from primary sources [2] for the persistent allegation that David Myatt was the 'Anton Long' who founded and was involved with the Occult movement known by the acronyms O.N.A and O9A and who wrote its foundational texts such as the 1989 compilation *Naos: A Practical Guide to Modern Magick* and the two volumes published in 1992 under the title *The Satanic Letters of Stephen Brown*.

However, in two recent items, one published in 2024 and one in 2025 and both by authors associated with academia, the allegation is repeated with no evidence from primary sources in either case, with one of the authors, quoted in the tertiary Internet source 'wikipedia', alleging that the Order of Nine Angles was founded in the United Kingdom in the early 1970s by David Myatt using the pseudonym Anton Long. [3]

Objectively, such an allegation and the lack of evidence from primary sources, is indicative of prejudice in regard to the person who is the subject of the allegation; where prejudice is

> "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement; a feeling, favourable or unfavourable, towards any person or thing, prior to or not based on actual experience; a prepossession; a bias or leaning to one side; an unreasoning predilection or objection." [4]

The other author implied that there is "undeniable evidence of Myatt's immediate involvement in the Order of Nine Angles." [5] Yet the author, as is common among those, academic or otherwise, who claim that Myatt was Anton Long and involved with the ONA, supplies no 'undeniable evidence' from primary sources.

The allegation, however, has recently been expanded particularly by the aforementioned two authors to include the claim that Myatt's post-2010 rejection of extremism and of his former political views, together with his post-2012 autobiographical and philosophical writings, are a deception.

A Long-Standing Allegation

Among the many who over the decades have made or repeated the long-standing allegation that David Myatt was the 'Anton Long' who founded and was involved with the Occult movement known initially by the acronym O.N.A, are academics Goodrick-Clarke, Senholt, and Introvigne, and which authors are

frequently cited by those who believe or who claim that David Myatt is (or was) 'Anton Long' and did found and was involved with the O.N.A. [6] None of the triad provided any evidence from primary sources.

Goodrick-Clarke, for example, based his allegation entirely on the supposition, his personal opinion, that Myatt was the author of a typewritten manuscript titled *Diablerie*, a copy of which is in the British Library [7] which purports to be an early autobiography by Myatt. [8] That is, he provided no evidence from primary sources for his supposition.

Senholt devoted many pages in his *Secret Identities in the Sinister Tradition* chapter of the 2013 book *The Devil's Party* although an examination reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources. Instead, he supposes for instance that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas," citing terms such as Homo Galactica, causal and acausal, and, Aeons neglecting to mention, as Myatt does in his 2013 rebuttal [9] in *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his essay *A Matter of Honour,* that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts, writing that "as an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link."

Myatt concluded his rebuttal by writing that

> "it seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web. In essence, there are no proofs presented in the thesis, with many aspects of my life omitted and with no mention, let alone analysis, of those voluminous writings of mine which portray a person almost the exact opposite of a satanist."

Introvigne commits and relies on the fallacy of *argumentum ad verecundiam* by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt". In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

What may be relevant to the recently expanded allegation about Myatt and the ONA, as penned by Palella and Lindström, involving the claim that Myatt's post-2010 writings are a deception, is that Lindström relies on Senholt, incorrectly stating that Senholt proved 'once and for all' Anton Long's true identity, and incorrectly because Myatt had, in his essay *A Matter of Honour,* deconstructed all of Senholt's claims.

A Phantasmagorical Development

The development of the allegation regarding Myatt and the ONA is evident in the following statement by Lindström who although prefixing it with an "if" makes his intent clear, as is the allegation made by Palella who claimed that Myatt's post-2010 rejection of extremism is a 'disingenuous sinister trick and part of some ONA Sinister Game'.

Lindström wrote:

> "Myatt's renunciation of extremism is an insight role – the ONA practice of infiltration and deception – and he is still affiliated with the Order of Nine Angles, then his PE [Post-Extremist] writings and complete turnaround on the question of acausality's true adherents could be a strategy for reviving the 'Myatt mysterium'. After Jacob Senholt's contribution to the academic ONA discussion, proving 'once and for all' Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym."

What Lindström and before him Senholt, and others, either did not know or ignored because it did not fit their paradigm, was the salient fact that, as explained in many early ONA texts, [9] an insight role only lasts for between twelve and eighteen months and forms part of the learning experience of an External Adept and thus is germane to that early stage of the ONA Seven Fold Way. After undertaking an insight role the External Adept abandons their wordly life in order to spend three to six months alone in the wilderness undertaking the rite of Internal Adept. [10]

The extension of the allegation to include the aforementioned claim of Myatt being deceptive is therefore phantasmagorical, with Myatt as so portrayed a phantasm, a figment, an imaginary being having an appearance that has no reality as discovered through research using primary sources and lacking as the claim does a detailed analysis by the claimants of the thousands of pages of Myatt's post-2012 writings.

A profusion of which writings are collected and publicly available in three volumes [11] and which writings, many deeply personal and some available in print, are internally consistent over a period of twenty-five years. However, according to the allegationists, [12] these writings should be rejected based on their publicly stated belief that such voluminous writings, even though written over a period of some twenty-five years and internally consistent, are a 'disingenuous sinister trick and part of some ONA Sinister Game'.

Which belief is prejudice, "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion" and one not based on detailed, personal, research using primary sources.

Conclusion

We are rather reminded of what someone, who personally knew Myatt in the 1990s and who compiled and in 2009 published some of Myatt's private correspondence between 2003 and 2008, [13] wrote in 2012 in regard to two of three possible scenarios of what were, in 2009, certain and persistent allegations about him and the ONA:

> 1) Individuals can choose to accept Myatt's consistent and decades long denial regarding being 'Anton Long', and his claim that his occult involvement (such as it was) was brief and - as he mentioned in *Ethos of Extremism* and (decades ago) to people like Professor Kaplan - occurred in the 1970s when he participated in a clandestine occult honeytrap for the sole purpose of subversively aiding his then fanatical nazism. Thus, as he outlined in his autobiography *Myngath*, in his *Ethos of Extremism*, and in many other of his writings, (i) for 30 years he sincerely believed in nazi ideology, in a neo-nazi revolution, as evidenced by his political and para-military activities, by his imprisonment, his writings, and his leadership of the NSM and Reichsfolk; and (ii) that following a decade of travels in lands such as Egypt and a growing admiration of Muslims he personally met, he converted to Islam and spent many years sincerely trying to live the Muslim way of life; (iii) that following the death of his then partner he was forced to re-evaluate his life and beliefs and which re-evaluation led to him rejecting all forms of extremism and

developing the personal weltanschauung he termed 'the numinous way' (aka the philosophy of pathei-mathos).

In this first scenario Myatt was a fallible if arrogant trouble maker - a rebel and a fanatic - who gradually learned humility after an eventful life, and who rediscovers his humanity, and admits his mistakes, following a personal tragedy.

2) Individuals can choose to believe that David Myatt was and is Anton Long and that his 30 years as a nazi and his 10 years as a Muslim were part of some life-long sinister and cunning plan of his to subvert society and that he was so sinister and so skilled at deception and so charismatic that he could: (i) initially convince people about his sincerity regarding being a nazi fanatic and then a sincere Muslim, and (ii) also fool scores of people consistently for 30 years (in the case of NS) and 10 years (in the case of Islam) and (iii) that in order to maintain the charade he was prepared to and did endure imprisonment (in the case of NS) and was prepared (in the case of Islam) to be regarded by various governments as a terrorist and so be liable to arrest, interrogation, extradition, and imprisonment, and (iv) while doing all the foregoing also managed to create, expand, write for and run the ONA.

> In this second scenario he is some kind of evil genius (with good acting skills) involved in a decades long and international sinister conspiracy; someone who, astonishingly, is capable of living a double (or triple) life for years on end and capable of manipulating and duping (for years on end) all kinds of people from hardened criminals to neo-nazi ruffians to devout Muslims to believing Christians to intellectuals." [14]

As Myatt's then *confidant* goes on to write:

> "How do we choose? I have always admired Isaac Newton's Rules of Reasoning of which the first is:
>
> > "We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances. To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."
>
> To guide us toward choosing one of the three suggested explanations of Myatt's diverse life we might profitably apply this rule of reasoning. Which of the above three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?"

Given the thousands of pages of, and the internal consistency of, Myatt's post-2012 writings it is implausible, phantasmagorical, to consider them, as the allegationists would want us to believe, a deception lasting over a quarter of a century.

Rufus Malisius et al
Spring Equinox 2026

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URL's valid as of March 21, 2026

[1] "A place where the arts and sciences are taught; an institution for the study of higher learning; in the general sense including a university, but in popular usage restricted to an educational institution claiming to hold a rank between a university or college and a school." Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 1 (A-Baz, p.64)

[2] Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources.

Evidential facts in the case of David Myatt include evidence from primary sources, such as documents which a forensic linguistic expert employed by the Police suggest Myatt using a pseudonym such as 'Anton Long' may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross-examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded and being involved with the O9A; and so on.

[3] Palella, Andrew G. *Toward the Galactic Imperium: The Order of Nine Angles, Cosmic Accelerationism, and the Occult Politics of Neo-Fascism*. Journal for the Study of Radicalism. 18 (2): 1–111. 2024

[4] Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 12 (Poi-Que, p.356)

[5] Lindström, Filip. *Across the Abyss - Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, MA Thesis, 2025

The eleven allegations about Myatt made by Lindström are analysized in *The Early And The Later Myatt: A Study In Temerous Claims*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/09/the-early-and-later-david-myatt.pdf

[6] The works referred to are: (i) Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press, 2002; (ii) Senholt, Jacob C. *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in P. Faxneld and J.A. Petersen. *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2013; and (iii) Introvigne, Massimo. *Satanism: A Social History*. Leiden: Brill, 2016,

[7] General Reference Collection Cup.711/742, BNB GB9219567

[8] qv. pages 215-217 of *Black Sun*.

[9] qv. *An Introduction to Insight Rôles*, dated 119 Year of Fayen [2008] included in the seventh edition (pp.694-698) of *The Definitive Guide To The Order of Nine Angles: Theory and Praxises*, https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

[10] The rite of Internal Adept is well-described in *Diary Of An Internal Adept* which recounts the experiences and feelings of someone who spent three-months living alone on a Scottish island. https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

[11] The three volumes are:
(i) *Selected Writings 2012-2024*, 1423 pages, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf
(ii) Archive of 2012-2023 website, 1765 pages, https://davidmyatt.files.wordpress.com/2024/02/davidmyatt-website-feb24.pdf
(iii) *Rescriptions 2023-2025*, 98 pages, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

Selected items in print:
(i) *Myngath: Some Recollections of a Wyrdful and Extremist Life*, [Revised May 2013 edition] ISBN-13: 978-1484110744
(ii) *Understanding and Rejecting Extremism*, Personal reflexions on forty years as an extremist, ISBN-13: 978-1484854266
(iii) *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, ISBN-13: 978-1502396105
(iv) *The Numinous Way of Pathei-Mathos*, seventh edition, ISBN-13: 978-1484096642
(v) *Sarigthersa: Some Recent Essays*, ISBN-13: 978-1512137149
(vi) *Extremism And Reformation*, Third Edition, ISBN 978-1691707423
(vii) *Such Respectful Wordful Offerings: Selected Essays Of David Myatt*. ISBN-13: 978-1978374355

[12] The term 'allegationist' is a neologism (a new word, a recent innovation) to describe those who make assertions without providing proof, and thus replaces the now obscure term 'allegator', whose etymology according to the OED (volume 1, A-Baz, p. 337) is "noun of agent f. L. *allegat*- ppl.stem of *allega-re*: see *allege*," and easily confused with "alligator", a genus of saurian reptiles of the crocodile family.

[13] *Selected Letters of David Myatt*, 2009, https://archive.org/download/myatt-letters/myatt-letters.pdf

[14] *David Myatt, Satanism, And The O9A*, 2012, https://archive.org/download/david-myatt-satanism-and-the-o-9-a/David-Myatt-Satanism-and-the-O9A.pdf

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Concerning Three Particular Allegations

Introduction.
1. Myatt And Copeland.
2. The Animal Cruelty Allegation.
3. An Inquinatious Allegation.
Appendix One: David Myatt And The Dark Side.
Appendix Two: Myatt, Savitri Devi, And Those Above Time.
Appendix Three: An Analysis Of The Equation DM=AL.
Appendix Four: Myatt The Deceiver.

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Introduction

Five particular allegations about David Myatt have been assiduously propagated in both recent times and in the case of three of the allegations, for several decades. Allegations which apparently were designed, propagated, and are being propagated to (α) personally discredit him and, (β) to discredit his political activities and writings between 1984 and 1998, and (γ) later on (post-2012) to discredit his rejection of politics, extremism, and his writings about the philosophy of pathei-mathos that he developed from that rejection. {1}

What is relevant in regard to the allegations is that Myatt's side of the story, and the context of the allegations, have seldom if ever been provided by the allegationists, just as they have never provided any primary sources in support of their allegations.

To remedy this, we provide Myatt's side of the story and the context of three of the allegations with the fourth, that he is 'Anton Long' and founded the ONA/O9A, comprehensively analyzed in the recent 40 page text *A Phantasy About A Myatt* {2} from which we include as an appendix the section titled *An Analysis Of The Equation DM=AL*.

We provide Myatt's side of the story and the context since to provide them is the fair, the reasonable, thing to do - a civilized principle which the allegationists either scorn or are apparently unaware of.

Also included here as appendices are (α) *David Myatt And The Dark Side* and (β) *Myatt, Savitri Devi, And Those Above Time*, which place the allegations and the antinomian life {3} of Myatt into an aeonic perspective. For it is our possibly heretical contention that Myatt will be remembered as a modern antinomian and as a 'man above Time' {4} long after his allegationists are dead and long after current nation-States and most if not all of their institutions have collapsed; as nation-States and their institutions and impersonal chains-of-command are, according to our esoteric understanding, fated to do given how they are built on and seek to enforce belief in certain causal abstractions, denotata, which embody by their nature (their physis) a dialectic, a conflict, of opposites and the temporal idées fixes of particular temporal nation-States.

In regard to the fifth more recent, 2025, allegation, it is that Myatt's post-2010 writings regarding rejecting extremism and regarding his philosophy of pathei-mathos, with its virtues of compassion and humility, are a deception and that therefore they can be ignored. This allegation was presented in a 2025 MA thesis titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, and which allegation is examined in detail in the 41-page essay *The Early And The Later Myatt – A Study In Temerous Claims* an extract from which is provided in Appendix Four.

We have taken this opportunity to correct some typos in our original text.

Selann Ibotæ et al

2025
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{1} qv. *The Mystic Philosophy Of David Myatt*, https://perceiverations.wordpress.com/wp-content/uploads/2021/09/myatt-philosophy-third-edition.pdf

{2} https://archive.org/download/phantasy-about-a-myatt/phantasy-about-a-myatt.pdf

{3} By antinomian is meant defiance of, or opposition to, the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. Myatt's individualistic philosophy of pathei-mathos is the opposite of this, qv. https://davidmyatt.wordpress.com/2025/04/01/a-pagan-and-radical-philosophy/

{4} qv. Appendix Two, *David Myatt, Savitri Devi, And Those Above Time*.

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1. Myatt And Copeland

In a 2023 book titled *From Traitor to Zealo*t {1} the author, David Koehler claimed, among other things, that Myatt authored "the right-wing terrorist manual" *A Practical Guide to the Strategy and Tactics of Revolution*, which allegedly influenced Copeland who was described in the media as the 'London nail-bomber'.

However, Myatt did author a booklet titled *The Strategy and Tactics of Achieving Power - How To Create a NS Revolution* as listed in a 1997 edition of George Dietz's Liberty Bell magazine: That booklet, the title sometimes shortened to *Strategy and Tactics of Revolution*, had the subtitles Armed Insurrection, Leaderless Resistance, or a Legal Movement. It was misleadingly referred to, by others and published as, *A Practical Guide to The Strategy and Tactics of Revolution*.

The National-Socialist Writings of D. Myatt

I: Thormynd Press National-Socialist Series.
Volume I National-Socialism: Principles and Ideals.
Volume II The Truth About National-Socialism and Adolf Hitler.
Volume III Honour, Loyalty and Duty: An Introduction to National-Socialism.
Volume IV The Nobility of National-Socialism.
Volume V The Wisdom of National-Socialism.
Volume VI The Galactic Empire: National-Socialism and the Conquest of the Final Frontier.
Volume VII The Numinosity of National-Socialism.
Volume VIII The Enlightenment of National-Socialism.

Liberty Bell / October 1997 — 55

Volume IX The Religion of National-Socialism
Volume X The Divine Revelation of Adolf Hitler
Volume XI The Revolutionary Holy War of National-Socialism
Volume XII National-Socialism, Morality and Justice
Volume XIII The Aryan Warrior: Brief Guidelines for the National-Socialist Revolutionary
Volume XIV Vision of a Future Golden Age: National-Socialism and the Importance of Honour
Volume XV Future Reich: National-Socialism, Order and the Triumph of Individual Will

II: Reichsfolk Aryan Culture Series
Volume I Aryan Freedom — Heretical Essays in Praise of Aryan Culture
Volume II National-Socialism, Aryan Culture and Aryan Freedom

III: Reichsfolk Aryan Revolution Series
Volume I Essays in Aryan Revolution
Volume II The Strategy and Tactics of Achieving Power — How To Create a NS Revolution
Volume III The Fight for Aryan Freedom
Volume IV Our Revolutionary Task

IV: General
* What Is Our Life For? A National-Socialist Answer
* Occultism and National-Socialism.
* The Aryan Way
* The Essential Guide to Aryan Living
* A Guide to the Aryan Religion of National-Socialism

It was not a 'terrorist manual' dealing as it did with questions relating to, as the subtitle suggested, insurrection, leaderless resistance, and legality. The 'terrorist manual' commonly and incorrectly

attributed to Myatt, and said to have inspired Copeland, was *A Practical Guide to Aryan Revolution*, whose "contents provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement." {2} It was copy of that text which British Police found in Copeland's flat following his arrest. {3}

That document was and is incorrectly attributed Myatt because there are no primary sources which confirm such authorship, with primary sources revealing that following Myatt's arrest in 1998 by the British Police they and other government agencies domestic and foreign failed to find such evidence.

For in early 1998 Myatt was arrested at his village home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

Following Myatt's arrest, SO12, in conjunction with British security services and overseas agencies such as the Canadian police, spent three years trying to find evidence. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland. They failed to find any evidence that Myatt had any contact with or had influenced Copeland.

Thus, despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams, who investigated his computers and files, failed to find any evidence regarding that 'terrorist manual' and in the Summer of 2001 Myatt was released from his bail.

To conclude: the allegation that Myatt authored a "terrorist guide" which influenced David Copeland has no basis in fact.

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{} *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. pp.153-163.

{2} Michael Whine, *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{3} Copsey & Worley, *Tomorrow Belongs to Us: The British Far Right since 1967*. Routledge, 2017, p.156.

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2. The Animal Cruelty Allegation

The unproven allegation, repeated and embellished over the three decades by a certain antifascist self-described journalist and then by others, is that in the 1970s Myatt participated in a 'satanic' ritual involving animal cruelty and the sacrifice of a cat. The allegation was repeated in a 2020 interview (qv. part 3 below) by that antifascist self-described journalist and was prominent in the klappentext that advertised that interview.

However, no evidence from primary sources has ever been presented with the context of the allegation (a local newspaper article) seldom mentioned. Neither has Myatt's 'side of the story', and his denial of the allegation, been presented.

In his 2013 text *A Matter Of Honour* {1} Myatt wrote that the allegation was

> "investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies.
>
> What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then 'it must be true' [...]
>
> And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."

In his earlier, 2005, *Autobiographical Notes* {2} he provided the necessary context:

<begin quotation>

Around 2005 CE, a former political associate of mine - Eddy Morrison - wrote his version of some events which occurred in and around Leeds between the years 1972 and 1974. Since his version of events differs from the reality I remember it is only fitting that I present here "my side of the story".

It should be noted that - despite some personal and political differences between myself and this person - I steadfastly defended him for well over ten years, often praising his commitment and dedication to "the Cause". In the 1980's I had occasion to defend and praise him to John Tyndall, then leader of the BNP. This led Tyndall to comment: "your loyalty to him is commendable..." Yet I was to learn that this person - or Street Soldier as he styled himself - had also been in contact with Tyndall, and "warned Tyndall about me", having sent copies of newspaper articles about me containing unproven allegations of involvement with Satanism. Tyndall was one of the very few people, over the past three decades, to have the honour, the decency, to ask me in person for "my side of the story".

Tyndall was always wary of Morrison, having, in the April 1983 CE issue of his Spearhead magazine, written about Morrison in less than complimentary terms, stating that, "I know a good deal about the career of Eddy Morrison..." [...]

Morrison wrote:

> At this time I had the unpleasant duty of rooting out and expelling a small bunch of "Satanists" who thought that tying our White Nationalism with their weird cult practices would get us front page publicity. It did! But although they say any publicity is good publicity, it isn't always. I had to take a bunch of our inner core harder members and eject about seven of these Cult people from our membership and ban them from our HQ. It was a pity as one in particular whose name I have mentioned earlier was a stalwart founder member. Why he went off the rails I'll never really know, and expelling him was painful but very necessary.
>
> (Memoirs of a Street Soldier.)

There was no "bunch of satanists", just a sensationalist, factually incorrect, article in the local evening newspaper. The newspaper interview was, for me, a learning experience. I had decided to give an interview (my first) with a journalist to talk about our new NS movement, the NDFM. I briefly mentioned how it might be possible for chaos to be created by subversive means, and subversive groups, as a prelude to a revolution which an NS movement could take advantage of, an idea I had been discussing for a while with several Comrades, including some in Column 88.

The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold

something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: pathei-mathos, as Aeschylus wrote.

As for the allegations which the journalist made about animal sacrifice, they were investigated at the time by both the Police and the RSPCA whose conclusion was that they were lies, and perhaps, as I concluded,concocted by the journalist to get his name on the front page of the newspaper and sell more copies.

In addition, about this matter, as elsewhere, Eddy Morrison seems rather forgetful. All he did was call round to my garret accompanied by one other NDFM member whom I knew well. Morrison - standing well away from me when I, as almost always, answered the downstairs door, armed - then announced his "expulsion" of me. I did not care - for I was then planning to return to Africa, and enlist in the Rhodesian Army, having already made contact with someone there. So I said nothing, and Morrison went away. This "expulsion" lasted only about six weeks, after which it was "business as usual".

Without my violent activism, my public speaking, my fanaticism, the NDFM had become moribund.

Morrison wrote:

> We organised a meeting on Leeds Town Hall steps in the Summer of 1974 and I was the main speaker. We had fifty or so NDFM "stormtroopers" protecting the meeting, but were opposed by a bunch of red weirdos including "Transexuals Against the Nazis". I spoke for about twenty minutes whilst the lads (and some lasses) held back the red filth. There were local reporters everywhere and although the police soon closed the meeting, we got away with two arrests and a few cuts and bruises. (Memoirs of a Street Soldier.)

The "We" who organized this meeting were the Street Soldier and myself, and he was not the main speaker. I was. I spoke for nearly half an hour and managed to control the seething crowd of Reds by haranguing them. I also dealt quite well with many hecklers. Then the Street Soldier began to speak.

He spoke for only a few minutes before the Reds surged forward and fighting began. It was during this fighting that - as I recalled above - I was jumped on from behind by a Red and then by a Policeman. I and one other NDFM member were arrested and subsequently charged with "Breach of the Peace".

Several Reds were also arrested and charged with various offences, and several Police officers were injured as they tried to break up the fights.

When my case came to Trial, the Prosecution tried to prove that I had "incited the crowd", and there was no mention whatsoever by either the Police or the Prosecution of the "Street Soldier" having spoken or having "incited the crowd". I was found guilty on the lying evidence of one dishonourable Police officer, and one of the Reds was also convicted and sent to Prison.

Morrison wrote:

> We were told by London nationalists that NOBODY spoke at Hyde Park Corner. That was an open invitation for us to book a coach and take fifty NDFM down to Speakers Corner in Hyde Park. We set up a stand and three of our people spoke, whilst I controlled the stewards. We soon attracted a large crowd of lefties and for some reason a stack of anti-fascist Jewish taxi drivers. We held them at bay as long as we could. I was knocked senseless by some Zionist wielding a metal object.

> With blood streaming from quite a few cuts we marched away under police observation singing "We'll meet again" to the Reds. It was only a short meeting but we had broken the taboo. White Nationalists had again spoken at Speakers Corner.

In fact, only two people spoke at this rally: myself and Joe Short. I stood on a rather shaky table and spoke for about half an hour or so, haranguing the crowd and dealing with several hecklers. I then stepped down, and Joe Short (who looked rather like Alfred Rosenberg) began to speak. He did not speak for long - only a few words in fact - before the Reds surged forward and some fighting began.

One of our stewards was arrested and later charged with possessing an offensive weapon. I believe part of my speech was filmed by an NDFM member using an 8mm camera. We then proceeded to walk toward Downing Street, followed by the Police, before dispersing. I spent that weekend in London, with a lady friend.

In respect of Eddy Morrison himself, we were both once arrested by the Regional Crime Squad and thrown into Prison for several weeks. Before this imprisonment - during my "interrogation" - he came into the room several times and asked me to co-operate with the Police, which I refused to do. I believe he did not, at that time, realize the potential seriousness of the charges which might be [brought] against us.

<end quotation>

°°°

{1} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{2} *Addendum I: NDFM - David Myatt and Eddy Morrison*, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

°°°°°

3. An Inquinatious Allegation

An inquinatious allegation, {1} propagated since 2018, is derived from the unproven allegation that Myatt is 'Anton Long' {2} and which inquinatious allegation is that Myatt is not only still a neo-nazi but also still involved with the O9A, with the O9A described as one of the most dangerous groups in the world.

This particular allegation was encapsulated in, and widely spread, by an interview in 2020 with a prominent British antifascist self-described journalist, and which interview has over subsequent years been widely publicized on 'social media' by allegationists and, in the mass media, by certain politicians and journalists.

Features of note, from a propagandistic perspective, are that in this interview the antifascist made further unsubstantiated allegations about Myatt and never mentioned, as if they did not exist, Myatt's voluminous post-2012 writings about his rejection of extremism and his philosophy of pathei-mathos. When asked about these writings in a March 2022 interview with journalist Justin Ling antifascist self-described journalist claimed that Myatt "lies through his teeth" and that his writings, such as his autobiography Myngath, {2} should not be taken seriously because such writings are a deception.

In that 2020 interview the antifascist claimed that the O9A was among the most dangerous groups in the world and should be banned because it, and Myatt, encouraged terrorism. He claimed that Myatt through a terrorist manual influenced David Copeland; that Myatt during his Muslim years maintained links with the O9A; that Myatt through the O9A is influencing a new generation of nazi terrorists; that Myatt had written that he got involved in British satanism in 1966; that in the 1970s Myatt attacked homeless people; that Myatt had written about targetting young people because they would do things other people wouldn't do; that Myatt was friends with a certain Vick Norris; that in 2020 he interviewed Myatt who at the time was living in Shropshire; and so on.

For none of and these other claims regarding Myatt did the antifascist during that interview, or subsequently, cite or provide any evidence. It is therefore instructive and indicative to examine some of the claims made by the antifascist whose claims and opinions about the O9A and Myatt have been widely reported in the mainstream media and, in a classic example of the appeal to authority, used by others to describe and defame both the O9A and Myatt.

Thus, the claim that in 1966 Myatt got involved in British satanism is absurd since Myatt was then a schoolboy who lived with his family in Singapore. The claim that in 2020 the antifascist interviewed Myatt is absurd since in 2020 Myatt was living in a village near Malvern with his family and working on a nearby farm as income tax and other official records could confirm since Myatt was then still on bail following his arrest in 1998 by officers from SO12 based at Scotland Yard. In addition, the interview took place in 1998 as surveillance records from SO12 could confirm. The claim that in the 1970s Myatt attacked homeless people is also absurd since Myatt then, as a neo-nazi activist and member of the paramilitary group Column 88, the British section of the NATO supported European Gladio network, was under surveillance from both SO12 and the Yorkshire Regional Crime Squad, the latter of which arrested Myatt in 1974 for his leadership of an organized criminal gang involved in a series of thefts, with there being no records of Myatt attacking homeless people.

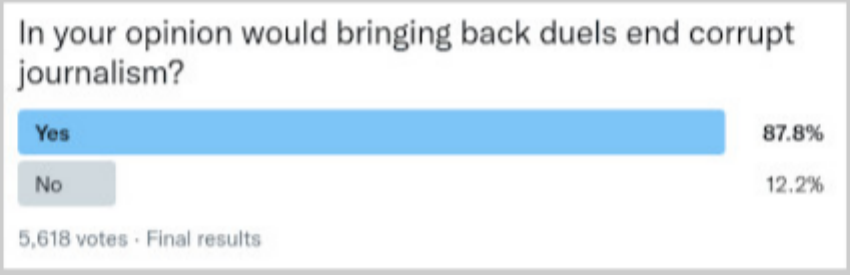
In a rare moment of truth the antifascist correctly claimed that Myatt challenged him to a duel with deadly weapons for spreading lies about him but falsely claimed that Myatt gave him a 3-page document regarding duelling when the document in question was only a few paragraphs long. {3} The antifascist also conventionally forgot to mention that, the interview over, he scurried back to London and not only dishonourably ignored the challenge but went into hiding for several weeks. As Myatt wrote in regard to duelling and the two journalists he challenged to a duel:

> In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.
>
> As I wrote some thirteen or more years ago:
>
> > "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête.

In an interesting twist, decades later a poll on a social media platform indicated many people would support a return to duelling:

Myatt and Duelling

Given that Myatt in the 1990s challenged two journalists to a duel with deadly weapons for spreading lies about him, and given that they both mocked Myatt for making the challenge and refused to accept the challenge leading to Myatt calling them cowards, it was interesting to see this question, unrelated to anything Myattian, asked recently on 'social media':

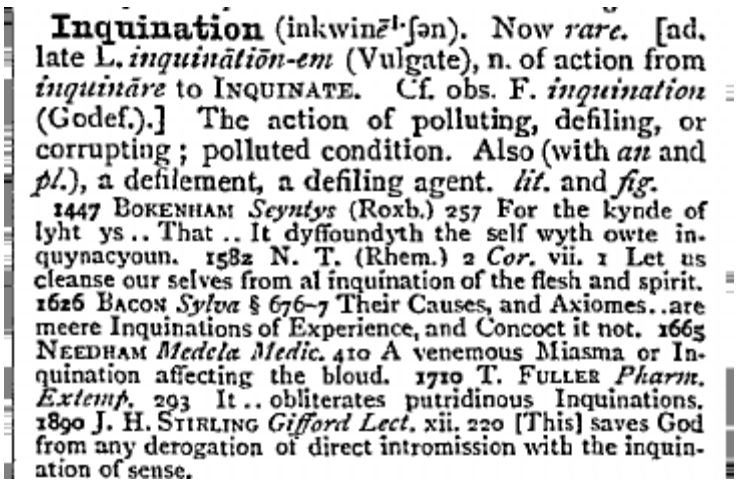


Those interested in the history of the European duel should read the *Booke of Honor and Armes*, published in 1590, which is available at https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc

To conclude, it seems the British now Establishment fêted antifascist believes he has carte blanche to make and spread inquinatious allegations about Myatt knowing that in this modern world, where the fallacy of appeal to authority reigns, few if anyone would bother to challenge such allegations.

ooo

{1} An inquinatious allegation is one intended to corrupt, to besmirch, the reputation of a person.



Inquination (inkwinēi·ʃən). Now *rare*. [ad. late L. *inquinātiōn-em* (Vulgate), n. of action from *inquināre* to INQUINATE. Cf. obs. F. *inquination* (Godef.).] The action of polluting, defiling, or corrupting; polluted condition. Also (with *an* and *pl.*), a defilement, a defiling agent. *lit.* and *fig.*

1447 BOKENHAM *Seyntys* (Roxb.) 257 For the kynde of lyht ys .. That .. It dyffoundyth the self wyth owte inquynacyoun. 1582 N. T. (Rhem.) 2 *Cor.* vii. 1 Let us cleanse our selves from al inquination of the flesh and spirit. 1626 BACON *Sylva* § 676–7 Their Causes, and Axiomes..are meere Inquinations of Experience, and Concoct it not. 1665 NEEDHAM *Medela Medic.* 410 A venemous Miasma or Inquination affecting the bloud. 1710 T. FULLER *Pharm. Extemp.* 293 It .. obliterates putridinous Inquinations. 1890 J. H. STIRLING *Gifford Lect.* xii. 220 [This] saves God from any derogation of direct intromission with the inquination of sense.

{2} https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

{3}

In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.

The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.

A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.

A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.

https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

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Appendix One

David Myatt And The Dark Side

Regarding the much discussed question of David Myatt and his alleged involvement with the Dark Side of the Occult and especially with a sinister group - the O.N.A. - in my opinion there are three alternative scenarios.

Possible Myatt Scenarios

1) Individuals can choose to accept Myatt's consistent and decades long denial regarding being 'Anton Long', and his claim that his occult involvement (such as it was) was brief and - as he mentioned in Ethos of Extremism and (decades ago) to people like Professor Kaplan - occurred in the 1970s when he participated in a clandestine occult honeytrap for the sole purpose of subversively aiding his then fanatical nazism [1].

Thus, as he outlined in his autobiography Myngath, in his Ethos of Extremism, and in many other of his writings, (i) for 30 years he sincerely believed in nazi ideology, in a neo-nazi revolution, as evidenced by his political and para-military activities, by his imprisonment, his writings, and his leadership of the NSM and Reichsfolk; and (ii) that following a decade of travels in lands such as Egypt [2] and a growing admiration of Muslims he personally met, he converted to Islam and spent many years sincerely trying to live the Muslim way of life; (iii) that following the death of his then partner he was forced to re-evaluate his life and beliefs and which re-evaluation led to him rejecting all forms of extremism and developing the personal weltanschauung he termed 'the numinous way' (aka the philosophy of pathei-mathos).

In this first scenario Myatt was a fallible if arrogant trouble maker - a rebel and a fanatic - who gradually learned humility [3] after an eventful life, and who rediscovers his humanity, and admits his mistakes, following a personal tragedy.

2) Individuals can choose to believe that David Myatt was and is Anton Long and that his 30 years as a nazi and his 10 years as a Muslim were part of some life-long sinister and cunning plan of his to subvert society and that he was so sinister and so skilled at deception and so charismatic that he could: (i) initially convince people about his sincerity regarding being a nazi fanatic and then a sincere Muslim, and (ii) also fool scores of people consistently for 30 years (in the case of NS) and 10 years (in the case of Islam) and (iii) that in order to maintain the charade he was prepared to and did endure imprisonment (in the case of NS) and was prepared (in the case of Islam) to be regarded by various governments as a terrorist and so be liable to arrest, interrogation, extradition, and imprisonment, and (iv) while doing all the foregoing also managed to create, expand, write for and run the O.N.A.

In this second scenario he is some kind of evil genius (with good acting skills) involved in a decades long and international sinister conspiracy; someone who, astonishingly [4], is capable of living a double (or triple) life for years on end and capable of manipulating and duping (for years on end) all kinds of people from hardened criminals to neo-nazi ruffians to devout Muslims to believing Christians to intellectuals.

3) Individuals can choose to believe - as some conspiracy minded individuals have suggested [5] - that he has spent most of his adult life as some kind of government/state asset, undercover operative, or agent provocateur, having been recruited either at University or during his time with the underground paramilitary group Column 88 (part of NATO's secret anti-communist Gladio network).

In this third scenario he is a loyal servant of the British state - a patriot, a ruthless operative (inciting violence, disorder, subversion, and terrorism) - who obeys a covert chain of command, and which British state indulges in and has indulged in 'dirty tricks' in order to protect its security and its interests, and which 'dirty tricks' include undercover surveillance, entrapment, infiltration and disruption of groups perceived to be a threat and/or terrorist, and - possibly - using terrorist (and extremist) groups/the threat of terrorism as a pretext for greater surveillance and government control.

Explanations Required

Those who believe versions/scenarios 3 and 2 (the agent provocateur and the satanist scenarios) have to explain Myatt's life - and his philosophy, his personal letters, and his mystical writings - since 2006, and which life and which writings (many of which writings deal with humility, compassion, his remorse about his extremist past, and his mistakes) do not fit the theory of Myatt being either a life-long satanist or some dedicated ruthless covert government asset. The only explanations consistent with those versions of Myatt's life are the following additional assumptions:

(i) that his numinous way/philosophy of pathei-mathos is something he does not personally believe in, and he diabolically constructed it as some sort of smokescreen or jape; and

(ii) that his personal writings are all lies, some clever attempt (by an amoral genius) at obfuscation [6] to divert attention from 'the sinister deeds'/the covert ops such believers believe he has done and probably is still doing, or was doing until very recently; or

(iii) in the particular case of the agent provocateur theory, that c.2006 he 'retired' and devoted himself to expressing what he really believed in all along or what he came to believe following a lifetime of state-sponsored covert activity.

Furthermore, those who accept version 2 (the satanist scenario) have additionally to explain not only the lack of factual evidence proving he is a satanist but also many other things about Myatt's life, among which are the following [7],

1) His time as a Christian monk and his many subsequent writings praising Catholicism in particular and Christianity in general [8].

2) His Occultism and National-Socialism text - written in the 1980's and republished in the 1990's and again around 2006 [9] - and in which he denounced occultism.

3) The "small matter" of him being married in Church in accordance with the Christian ceremony of marriage.

4) His semi-autobiographical poetry [10].

5) His voluminous writings about the hubris of extremism, and about his rejection of and his remorse concerning his extremist past [11].

6) An extensive seven hour search of his home by six Detectives from Scotland Yard in 1998 failed to find any occult items or literature.

7) A forensic analysis, by the police, of Myatt's seized computers following his arrest in 1998 failed to find any occult material.

Again, the only explanation of these things consistent with the Myatt as satanist scenario is that he is and was not only the astonishingly cunning, duplicitous, evil genius mentioned above, but also someone who has now (again astonishingly) contrived to create yet another persona for himself (as philosopher of 'the numinous way' and humble penitent) and which persona he has managed to rather convincingly and certainly consistently portray through letters, poems, and scores of essays, spanning some six years (2006 -2012) [12].

Conclusion

We basically have a choice between:

(i) believing Myatt is an astonishingly diabolical, duplicitous, creative, polymathical genius who over four decades has been playing 'sinister games' and who has not deviated from his youthful sinister cunning plan, and which diabolical genius makes the likes of Crowley and LaVey (and everyone else associated with modern Satanism and the 'left hand path') seem pathetic and mundane; or (ii) assuming Myatt has spent most of his adult life as a covert servant of the British state; or (iii) accepting that Myatt has lived a quite adventurous (but not an exceptionally amazing) life, has made mistakes, has suffered a personal tragedy, and has learned from and been changed by his experiences and by that tragedy.

How do we choose? I have always admired Isaac Newton's Rules of Reasoning of which the first is:

> "We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances.
>
> To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

To guide us toward choosing one of the three suggested explanations of Myatt's diverse life we might

profitably apply this rule of reasoning. Which of the above three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?

I know which one I favor.

JR Wright
2012
v.1.4a

Footnotes

[1] In part two of his political memoir *Ethos of Extremism* - covering the years 1973-1975 - Myatt wrote:

> "There also developed in me during this time, and because of my involvement with C88, a realization that both covert action and terrorism were or might be useful tactics to employ in the struggle for victory, a struggle which I - extremist and fanatic that I was - accepted would be brutal, violent, and bloody, and thus possibly cost the lives of some of us, some of our opponents, and even some non-combatants [...]
>
> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me.
>
> First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]
>
> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a solicitor, a teacher, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist."

[2] In part six of *Ethos of Extremism* - dealing with the years 1998-1992 - Myatt wrote:

> "There was no sudden decision to convert to Islam. Rather, it was the culmination of a process that began a decade earlier with travels in the Sahara Desert. During the decade before my conversion I regularly travelled abroad, with this travel including well-over a dozen visits to Egypt and a few visits to other lands where the majority of the population were Muslim.
>
> Egypt, especially, enchanted me; and not because of the profundity of ancient monuments. Rather because of the people, their culture, and the land itself. How life, outside of Cairo, seemed to mostly cling to the Nile - small settlements, patches and strips of verdanity, beside the flowing water and hemmed in by dry desert. I loved the silence, the solitude, the heat, of the desert; the feeling of there being precariously balanced between life and death, dependant on carried water, food; the feeling of smallness, a minute and fragile speck of life; the vast panorama of sky. There was a purity there, human life in its essence, and it was so easy, so very easy, to feel in such a stark environment that there was, must be, a God, a Creator, who could decide if one lived or died.
>
> Once, after a long trip into the Western Desert, I returned to Cairo to stay at some small quite run-down hotel: on one side, a Mosque, while not that far away on the other side was a night-club. A strange, quixotic, juxtaposition that seemed to capture something of the real modern Egypt. Of course, very early next morning the Adhaan from the mosque woke me. I did not mind.
>
> Indeed, I found it hauntingly beautiful and, strangely, not strange at all; as if it was some long-forgotten and happy memory, from childhood perhaps.
>
> Once, I happened to be cycling from Cairo airport to the centre of the city as dawn broke, my route taking me past several Mosques. So timeless, so beautiful, the architecture, the minarets, framed by the rising sun...
>
> Once, and many years before my conversion, I bought from a bookshop in Cairo a copy of the Quran containing the text in Arabic with a parallel English interpretation, and would occasionally read parts of it, and although I found several passages interesting, intriguing, I then had no desire, felt no need, to study Islam further. Similarly, the many friendly conversations I had with Egyptians during such travels - about their land, their culture, and occasionally about Islam - were for me just informative, only the interest of a curious outsider, and did not engender any desire to study such matters in detail.
>
> However, all these experiences, of a decade and more, engendered in me a feeling which seemed to grow stronger year by year with every new trip.
>
> This was the feeling that somehow in some strange haunting way I belonged there, in such places, as part of such a culture. A feeling which caused me - some time after the tragic death of Sue (aged 39) from cancer in the early 1990's - to enrol on, and begin, an honours course in Arabic at a British university.
>
> Thus, suffice to say that a decade of such travel brought a feeling of familiarity and resonance with Egypt, its people, its culture, that land, and with the Islam that suffused it, so that when in the Summer of 1998 I seriously began to study Islam, to read Ahadith, Seerah, and the whole Quran, I had at least some context from practical experience. Furthermore, the more I studied Islam in England in those Summer months the more I felt, remembered, the sound of the beautiful Adhaan; remembered the desert - that ætherial purity, that sense of God, there; and remembered that haunting feeling of perhaps already belonging to such a culture, such a way of life.
>
> Hence my conversion to Islam, then, in September of that year, seemed somehow fated, wyrdful."

[3] Of this learning of humility, Myatt - in his *Pathei-Mathos, A Path To Humility* - writes:

> "In terms of my own pathei-mathos, the culture of Islam – manifest in Adab, in Namaz, and in a reliance on only Allah, and a culture lived, experienced, by me over a period of some nine years – was not only a new revelation of the numinous but also a grounding in practical humility. The very performance of Namaz requires and cultivates an attitude of personal humility, most obvious in Sajdah, the prostration to and in the presence of Allah, Ar-Rahman, Ar-Raheem; a personal humility encouraged by Adab, and shared in Jummah Namaz in a Masjid and during Ramadan."

[4] Even adherents of the Myatt is a satanist scenario are forced to admit that this kind of supposition is astonishing:

> "Even more astonishing than this transition [from neo-nazi to Muslim], is that it seems both his Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots." Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207. ISBN 9780199779246

[5] As the Canadian author and satirist Jeff Wells wrote:

> "Is Myatt an agent provocateur, a shit-disturber who can't settle upon a radical philosophy, something more, or something less? It's difficult to assess motive, but consider that he has been arrested numerous times for such things as writing and disseminating 'practical terrorist guides' [and] on suspicion of conspiracy to murder. These cases have always been dropped due to 'lack of evidence'.
>
> Does he enjoy protection? The record is suggestive that he does...
>
> So again: whose interests are served by there being a David Myatt? Is he is own man - or men - or does he belong to someone else? Or is it something else - an intelligence service perhaps?" Nine Angles of Separation, 2005

An overview of the theory of Myatt as agent provocateur is given in the 2009 text *David Myatt: Agent Provocateur?*

[6] As one exponent of the Myatt is a satanist scenario states in respect of Myatt himself and some of Myatt's writings:

> "[The article] appears to be part of the game that Myatt is playing with the media [...] His conversion to Islam was probably nothing more than a game of make-believe [...] It is my claim that Myatt's move to Islam is part of a sinister strategy that has its roots in the insight roles and idea of sinister dialectics within the ONA [...]
>
> Myatt's life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." Senholt, Jacob. *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles*, in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), pp. 266, 267, 269.

The relevant expressions in the above quotation are 'appears to be', 'probably nothing more than', and 'my claim'. For no evidence is adduced. Is it tendentious to claim, as Senholt does, that Myatt's years as a Muslim were 'nothing more than a game of make-believe' given that Myatt put himself at risk of arrest, interrogation, extradition, and imprisonment, by preaching Jihad, meeting with Islamists, and penning texts supporting suicide attacks and bin Laden, and thus merited a mention at NATO conferences on terrorism in 2005, in 2006, and again in 2010?

It would be interesting to know how the exponents of the Myatt is a satanist and Myatt is Anton Long scenarios explain the contents of the two volumes of Myatt's personal letters that have been published, since these letters - just like Myatt's poetry - portray a person very different from a satanist playing 'sinister games'. Would they claim these letters were 'nothing more than make-believe' and thus part of the sinister game they allege Myatt is playing? The two volumes in question are Selected Letters, 2002-2008 (pdf) and Extracts from Letters to Friends, 2008-2011 (pdf).

[7] q.v. David Myatt: *A Matter of Honour* (e-text 2012).

[8] These writings include *The Pursuit of Wisdom* (2011), J*ust My Fallible Views, Again,* and the collection *Pathei-Mathos - A Path To Humility* (2010-2012).

[9] https://archive.org/download/myatt-occult-ns/myatt-occult-ns.pdf

[10] According to Myatt his poetry

> "was composed between the years 1971-2012, and is of varying quality. Having undertaken the onerous task of re-reading those poems that I still have copies of, there are in my fallible view only around a dozen that I consider may possibly be good enough to be read by others. This collection ['Relict'] contains these few poems, and most are autobiographical in nature."

[11] These writings about his rejection of extremism include (i) *A Rejection of Extremism* (pdf), (ii) Meditations on *Extremism, Remorse, and The Numinosity of Love*, (iii) *De Novo Caelo* (pdf).

A selection of quotations about extremism taken from Myatt's recent writings are given in the e-text *Concerning Extremism*. See also *From Extremist to Mystic*.

For Myatt's analysis of extremism as hubris see (i) *Some Personal Musings On Empathy*, in relation to the philosophy of πάθει μάθος [Part Two of Myatt's *Recuyle Of The Philosophy Of Pathei-Mathos*] and (ii) *Enantiodromia and The Reformation of The Individual* [Part Three of *Recuyle Of The Philosophy Of Pathei-Mathos*].

[12] Some of his letters from this period are included in the collection *Extracts from Letters to Friends*. qv. Selected Letters of David Myatt, 2008-2011.

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David Myatt: Selected Bibliography
(URL's updated 2024)

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§ *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

§ *The Pursuit of Wisdom*, https://davidmyatt.files.wordpress.com/2011/03/myatt-pursuit-of-wisdom.pdf

§ *Just My Fallible Views, Again*, https://davidmyatt.wordpress.com/2012/10/30/just-my-fallible-views-again/

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§ *A Rejection of Extremism*, https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

§ *Meditations on Extremism, Remorse, and The Numinosity of Love*, https://davidmyatt.files.wordpress.com/2016/01/meditations-on-extremism.pdf

§ *De Novo Caelo*, https://davidmyatt.files.wordpress.com/2012/04/david-myatt-de-novo-caelo.pdf

§ *Recuyle Of The Philosophy Of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2012/11/myatt-recuyle-of-pathei-mathos.pdf

§ *Selected Letters of David Myatt*, https://archive.org/download/myatt-letters_202308/myatt-letters.pdf

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Appendix Two

David Myatt, Savitri Devi, And Those Above Time

In 1958 the esoteric Hitlerite Savitri Devi published a book titled *The Lightning And the Sun*, {1} in which she expounded her belief that there were three fundamental types of influential men in human history. She termed these types "in Time", "against Time" and "above Time" giving as examples of those types Genghis Khan, Adolf Hitler, and Akhnaton.

Of the man "above Time" she wrote:

> "There are also men 'outside Time' or rather 'above Time'; men who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above - as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss - and who have repudiated the law of violence which is the law of Time [...]
>
> But the salvation which the men 'above Time' offer the world is always that which consists in breaking the time-bondage. It is never that which would find its expression in collective life on earth in accordance with Golden Age ideals. It is the salvation of the individual soul, never that of organised society [...]
>
> Men 'outside Time' or 'above Time,' at the most saviours of souls, have, more often than not, disciples who are definitely men 'against Time.' No organisation can live 'outside Time' - 'above Time' - and hope to bring men back, one day, to the knowledge of the eternal, values.
>
> That, all men 'above Time' have realised. In order to establish, or even to try to establish, here and now, a better order, in accordance with Truth everlasting, one has to live, outwardly at least, like those who are still 'in Time'; like them, one has to be violent, merciless, destructive - but for different ends.
>
> Knowing this, the real men 'above Time' are the first ones to understand and to appreciate the wholehearted efforts of their disciples 'against Time,' however awful these might appear to ordinary people [...]
>
> The fallen world can never understand them, i.e., know them, any more than they can understand the fall of man, in which they have no part, as others, who share it, can, and do. And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns." {2}

This, and those categories, explain much about Myatt's adult life. A man who began as someone "in Time": from the age of sixteen a neo-nazi street activist and thug who served two terms of imprisonment for violence; who on a number of occasions was the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists; {3} who was convicted of leading a gang of thieves {4} and who was

part of Column 88, a paramilitary neo-nazi group. {5}

Then, some twenty-five or so years later, he became someone "against Time", a 'Theoretician Of Terror' {6} who was alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", {7} a copy of which document was discovered by Police in the flat of David Copeland {8} whose bombs in London in 1999 killed three people and injured over a hundred, and which document was also alleged to have influenced the German group The National Socialist Underground {9}{10} whose members conducted a series of armed robberies and killed nine immigrants.

Someone who in 1998 converted to Islam and before and after the 9/11 attacks publicly supported bin Laden and the Taliban and travelled in the Muslim world supporting Jihad. {11} A copy of Myatt's The Significance of the Taliban for the Muslim Ummah was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives. {12}

Then, just over ten years later in 2009, a man "above Time" who, rejecting all extremism, political or religious, developed and disseminated the compassionate, non-violent, philosophy of pathei-mathos {13} and who certainly fits what Savitri Devi wrote about such men: that "the fallen world can never understand them."

There is, however, an important exception in Myatt's philosophy to Savitri Devi's men "above Time", for she wrote:

> "The most distinctive trait of the men outside or above Time, as opposed to those who live in Time or against Time, is perhaps their consistent refusal to use violence even in order to forward the most righteous cause." {14}

The exception is that of honour which Myatt describes as "the numinous balance" since:

> "personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.
>
> This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.
>
> This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of ὕβρις – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us." {15}

Which might make Myatt's mystical philosophy not only unique but he an exception to most men "above Time" and thus perhaps a new type of such persons be they male or female. As for the "fallen ones" of our fallen world who can never understand those "above Time" they certainly do not appreciate let alone understand Myatt or his philosophy born as it was from his own pathei-mathos. A lack of appreciation and understanding mostly fostered in Myatt's case by decades of antifascist - and now, post-2018, Establishment {16} - propaganda and disinformation and false accusations against him. {17}

However, as Savitri Devi wrote:

> "And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns."

Rachael Stirling
2023
Revised January 2024

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{1} A 2019 edition of the book was published by Wewelsburg Archives and is available at: https://archive.org/download/the-lightning-and-the-sun-wewelsburg-archives/The%20Lightning%20and%20the%20Sun%20%28Wewelsburg%20Archives%29.pdf

{2} *Lightning And The Sun*, Wewelsburg Archives edition, p.43f

{3} Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{4} David Myatt, *Myngath*, pp.88-89. https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

{5} Nicholas Goodrick-Clark, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity. 2001*, pp.215-217

{6} *Theoretician of Terror*, Searchlight, issue #301, July 2000

{7} Michael Whine. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{8} Paul Jackson. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{9} Ikke så ensomme ulver, https://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908

{10} Daniel Koehler. *The German National Socialist Underground (NSU)*, in *The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp.134-135

{11} Mark Weitzmann, *Anti-Semitism and Terrorism, in Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{12} CIA archive: https://www.cia.gov/library/abbottabad-compound. The copy is at http://tinyurl.com/22zb4389

The original is archived at: https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

{13} An overview of Myatt's philosophy is provided in *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos*, available at https://davidmyatt.files.wordpress.com/2022/06/myatt-denotata-part-one-v1.pdf

A more detailed analysis is provided in the third edition of *The Mystic Philosophy Of David Myatt*, available at https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf

{14} *Lightning And The Sun*, Wewelsburg Archives edition, p.45

{15} https://davidmyatt.wordpress.com/honour-the-numinous-balance/

{16} By 'the Establishment' is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

Among the false, the dishonourable, accusations are those made by an antifascist, awarded an MBE by the British government in 2016, who in 2019 accused Myatt of still being a neo-nazi and went on to allege that all Myatt's post-2012 writings, and thus his philosophy of pathei-mathos, are "lies; a deception". The character of this Establishment figure, who in 2108 was chosen by the British government as an adviser to their 'Commission for Countering Extremism', was revealed in 1998 when Myatt challenged him to a duel with deadly weapons for spreading lies about him. The antifascist went into hiding for several weeks.

In 2021 Myatt was described by an Establishment policy group as one of the twenty most dangerous extremists in the world: https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists

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Appendix Three

An Analysis Of The Equation DM=AL

° Introduction
° Part One: A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne
° Part Two: Academic Articles
° Appendix A: The Phantasy
° Appendix B: Primary Sources And The O9A
° Appendix C: Two Academic Articles And The Problem Of Primary Sources

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Introduction

There is a modern urban myth - or phantasy {1} - that David Myatt, former neo-nazi activist and former Jihadist, {2} is Anton Long, the founder and chief propagandist (1976-1992) of an esoteric philosophy publicly known by the acronym O.N.A.

This phantasy is prevalent on the Internet and is particularly spread by means of 'social media' with believers in the phantasy often claiming such things as that "there is a clear academic consensus that DM=AL".

Given such a claim we review the two academic articles, both from 2023, and the three academic books which mention Myatt and Long. The two 2023 articles are (a) *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737 and (b) *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles* by Shanon Shah, Jane Cooper & Suzanne Newcombe, 2023, https://doi.org/10.1080/1057610X.2023.2195065.

The three books, or chapters in academic books, are:

(i) Jacob C. Senholt, in the chapter *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper AA Petersen and published by Oxford: Oxford University Press, 2012;

(ii) Massimo Introvigne, *Satanism: A Social History* published by Brill, Leiden, in 2016; and

(iii) *Black Sun* by Goodrick-Clarke published by NYU Press in 2002.

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Part One

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne Senholt

A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

> "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {3}

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken:

(a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role.

Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {4}

Since Myatt's critique, in *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, {3} effectively deconstructs Senholt's claims it is relevant to quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.

These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to

re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way.

For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in Soli Deo Gloria:

> "It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage.

And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are: (a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Goodrick-Clarke

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {5} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources.

Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about Diablerie, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* {6} which examines Diablerie in detail in the Content and Style, the Errors and Omissions and the Motive and Author sections.

The author of A Skeptic Reviews Diablerie writes that:

> it is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text Diablerie – as an arrogant,

self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."

Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of Diablerie is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in Diablerie?

Certainly not. Surely the author of Breaking The Silence Down (written 1985) – with its depiction of Sapphic love and its believable main character Diane {7} – could have come up with a better characterization of Anton Long.

The author concludes *A Skeptic Reviews Diablerie* with the statement that their "conjecture is that Diablerie was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 - was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of Fenrir, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The reference is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, In scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

> "citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." *Research, Primary Sources, And Pathei-Mathos* {8}

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

> "the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.
>
> This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

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Occult Beliefs and the Far Right: The Case of the Order of Nine Angles

The authors write:

> "The true identity of Long has officially remained a mystery to academic researchers, journalists and members of the movement. There is enough textual evidence to suggest that Long is the nom de guerre of David Myatt, the founder of the British neo-Nazi National-Socialist Movement (NSM) [...]
>
> Some of the ONA's later texts appear to admit that Anton Long was Myatt's nom de plume."

Significantly, (i) the one footnote they provide regarding 'textual evidence' is to Senholt whose opinions and committal of the fallacy of incomplete evidence have been reviewed above; (ii) they suggest that "Anton Long could also have been a name adopted by a living individual which has morphed into a persona to which multiple people now contribute", and (iii) that their "sources are the online, 'primary source' texts produced by the ONA and groups associated with it, all accessible via public domain".

Their sources are thus to secondary ones, not to primary ones, which primary sources in the matter of the O.N.A. are the writings of Anton Long between 1976 and 1992. {9}

The Order of Nine Angles: Cosmology, Practice & Movement

According to the authors the writings of Anton Long "form the basis of the philosophy and practices" of the O9A and that they "give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

To their credit, in respect of DM=AL, the authors not only mention Myatt's denial but also cite his 2012 essay *A Matter of Honour*, {3} which is a primary source in the matter and deals in detail with the allegation, with the authors going on to write that "it is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

However, their treatment of the matter of DM=AL is understandably perfunctory given that the concern of the article is as their title indicates the cosmology and practice of the esoteric movement that is the O9A.

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Conclusion

It is indisputable that the two academic articles and the three academic books which have so far dealt with the matter of DM=AL fail to provide scholarly evidence that the identification is valid.

Haereticus Reputandus
2025

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Footnotes

{1} qv. Appendix A.

{2} qv. *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 979-8392990900. Part One 1984-1998, Part Two 1999-2008, Part Three 2009-2017.

{3} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{4} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

> "nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]
>
> Some suggested Insight Rôles are:
>
> § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
>
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
>
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
>
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
>
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."
>
> https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{5} General Reference Collection Cup.711/742, BNB GB9219567

{6} https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{7} https://archive.org/download/dwmyatt-breaking-the-silence-down_202501/davidmyatt-breaking-the-silence-down.pdf

{8} *Research, Primary Sources, And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

{9} Regarding O9A primary sources qv. Appendix B and Appendix C.

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Appendix A
The Phantasy

Phantosme, a fantosy. *a* 1533 LD. BERNERS *Huon* xxi. 64 All is but fantesey and enchauntementes. 1535 STEWART *Cron. Scot.* III. 365 Trowand that tyme it wes ane phantasie. *a* 1583 GRINDAL *Fruitful Dial.* Wks. (1843) 59 No bread..but certain fantasies of white and round.

3. Delusive imagination, hallucination; the fact or habit of deluding oneself by imaginary perceptions or reminiscences. ? *Obs.*

a. 1340–70 *Alisaunder* 384 For fere, ne fantasie faile they nolde. *c* 1374 CHAUCER *Troylus* v. 1535 This fool of fantasie [*sc.* Cassandra]. 1574 R. SCOT *Hop Gard.* (1578) 60 Such as haue Mountaynes in fantasie and beggery in possession. 1602 SHAKS. *Ham.* I. i. 54 You tremble and look pale: Is not this something more then Fantasie? 1658 S. SIMPSON *Unbelief* ix. 66 They thought it was but meer fantasie and imagination.

β. a 1533 FRITH *Disput. Purgat.* (1829) 83 Making .. the elders .. to wander in phantasies. 1654 *Case of Commonwealth* 50 If we falter, or be mis-led through phant'sie. 1675 BROOKS *Signal Presence of God* 20 Raising such a phantasy in the Lyons that they looked upon Daniel .. as on one that was a friend unto them. 1753 SMOLLETT *Ct. Fathom* (1784) II/I He will..be sometimes misled by his own phantasy.

4. Imagination; the process or the faculty of forming mental representations of things not actually present. (Cf. FANCY *sb.* 4.) Also *personified.* Now usually with sense influenced by association with *fantastic* or *phantasm*: Extravagant or visionary fancy.

The phantasy is not only that DM=AL, but also (i) that since AL promoted deception and misdirection, DM is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of a diabolical plan, and (ii) that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is DM, and (iii) that DM spends every day searching for his name on the internet and on social media, and (iv) he posts on social media using a variety of pseudonyms in order to contradict the phantasy and post links to his post-2012 writings, and (v) that there is an academic consensus that DM=AL, and (vi) that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

In the lands of the West, as often elsewhere in the world, the virtue of fairness has for centuries been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.

In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

The phantasy, like most phantasies, does not require evidence to support it for it relies on belief and on fallacies such as the fallacy ad populum and the fallacy of appeal to authority. Thus in the phantasy the protagonists are 'the infallibles', the true believers, while the antagonist is evil nazi Myatt. The phantasy is promoted by the große Lüge technique.

The große Lüge (Big Lie) propaganda technique is where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented.

This technique is based upon the Fallacy Of Ad Populum which is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

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Appendix B
Primary Sources And The O9A: An Overview

Extract from: https://archive.org/details/longusian-primary-sources_202308
(In the extract below, one defunct URL given in the archive source has been updated)

To understand the Order of Nine Angles (O9A, ONA) it is important to understand (i) the difference between primary, secondary, and tertiary sources; (ii) what constitutes an O9A primary source; and (iii) why using primary sources - not secondary nor tertiary sources - is the means to acquire a scholarly knowledge of a subject, or a person, or a group or of some event historical or otherwise.

As noted in chapter VII,

> There are currently two main ways to perceive the Order of Nine Angles, O9A, ONA. (i) By the allegations or assumptions made about it, or the opinions expressed about it, by individuals, by government or corporate funded policy groups, by political advocacy groups, and by politicians, published or recorded in printed form such as newspapers, articles, and books, and/or

> distributed via digital mediums such as the Internet. In scholarly terms these are considered secondary or tertiary sources, even if the allegations, or assumptions are those of an Establishment institution or an academic. (ii) By personally accessing, considering and making logical conclusions from O9A primary sources.
>
> The first way has hitherto been the way of the majority of people and depends (i) on the fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam - see below - and/ or on the fallacy of Ad Populum. The second way is the way of scholarly research.

As noted in chapter II,

> For centuries in the lands of the West, as often elsewhere in the world, the virtue of fairness has been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.
>
> In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

While there have, to date, been three academic texts about the O9A, referenced and described and critiqued in chapters III and IV, there is as yet no academic consensus of what constitutes an O9A primary source. The authors of one of those texts, Occult Beliefs and the Far Right: The Case of the Order of Nine Angles, (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A.

The authors also write: "There is enough textual evidence to suggest that [Anton] Long is the nom de guerre of David Myatt," with the only citation to, as described in chapter IX, the discredited article by Senholt who not only committed the fallacy of incomplete evidence but also failed to present any evidential facts to support his claims.

The authors of another academic text, The Order of Nine Angles: Cosmology, Practice & Movement, claim they

"rely almost entirely on primary sources" but do not define what constitutes an O9A primary source is, and by implication what the O9A itself is as defined by such primary sources. In addition, their sources are flawed since (i) they implicitly accept claims by self-proclaimed anonymous O9A adherents, as for instance a claim regarding the authorship of Hostia which has been refuted, {1} and (ii) do not mention that, as noted in chapters IV and VI, in the matter of sources it has been argued by 'the Inner O9A' {2} that (i) the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the sole creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

The author of the third academic text about the O9A, *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, uses the *Black Book Of Satan* in order to determine what O9A satanism is, but, like the

authors of the two other academic texts, ignores the wider esoteric context and thus, like the authors of the other two academic texts, incorrectly categorizes the O9A as satanist.

The esoteric context, as noted in chapter V, is the fundamental basis of O9A esoteric philosophy which is 'the sinister-numinous' and the associated esoteric praxises such as The Seven Fold Way, the fluidic alchemical Star Game, and the rites of Internal Adept and The Abyss, which place satanism, and, satan and an exoteric praxis such as Insight Roles into the context of a decades-long and individual hermetic quest for Lapis Philosophicus.

For (i) the *Black Book of Satan* is just something temporarily used by an O9A External Adept as part of their training; one aspect of their sinisterly-numinous pathei-mathos, one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way; and (ii) an Insight Role is similarly temporarily used (for between a year to eighteen months) by an O9A External Adept at the beginning of their decades-long hermetic quest, as a personal learning experience.

In the case of satan, the esoteric context is described in chapter V with reference to the 1989 Naos typescript collection: as associated with the second septenary sphere, Mercury; as a 'dark god' - Shaitan - associated with one of the paths linking the seven spheres; and thus, importantly, 'an' - not 'the' - Earth bound representative for the Dark Gods, with each Dark God an archetype to be discovered by invocations/evocations/rituals as a personal learning experience by the External Adept who having so experienced and learned moves on the next stage of the quest, the three to six month Rite of Internal Adept. {3}

The sinisterly-numinous is thus a world away from the egoism implicit in the modern satanism of Howard Stanton Levey, Michael Aquino, and their followers, and from the 'satanism' of self-proclaimed O9A adherents who neither undertake nor understand the decades-long quest for Lapis Philosophicus that is the Seven Fold Way.

Morena Kapiris
2023

{1} *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia/o9a-hostia-overview.pdf

{2} The Inner or Falciferian O9A consisted of less than a dozen students of Anton Long, many of whom were based in Oxford, and who until 2022 published items under the name 'TWS Nexion' and post-2022 under the names 'Seven Oxonians' and 'River Isis Collective/Kollective'. qv. The Order of Nine Angles: A Summary, 2018-2023, https://archive.org/download/o9a-summary/o9a-summary.pdf

{3} *Diary Of An Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

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Appendix C

Two Academic Articles
And The Problem Of Primary Sources {1}

The two academic articles are *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, by Shanon Shah, Jane Cooper & Suzanne Newcombe, {2} hereinafter abbreviated OB, and *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, {3} hereinafter abbreviated CPM.

While both articles provide a more balanced approach to the O9A than previous academic articles, they have in our view a significant flaw in relation to citations of what the authors consider to be O9A material

and thus representative of what Shanon Shah and co-authors consider to be "a new religious movement".

Thus the authors of OB (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write abou "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A. {4} The authors of OB also describe Chloe 352 as "an Outer Representative of the ONA", make numerous references to her writings without mentioning Anton Long's 2011 description of that rôle as a jape, {5} and accept apparently without question her claim that all the writings in her self-published edition of *Hostia* were not only written by Anton Long but authorized by the O9A when the opposite is true. {6}

In summary therefore, as the authors write, they "are using these texts as internal or emic sources, i.e. produced by the ONA's insiders or spokespersons." The result is that the view of the O9A that is presented is mostly that of what the authors of CPM term "self-proclaimed adherents", not the view of the founder of what CPM term the "Cosmology, Practice & Movement" that is the O9A.

In respect of CPM, the authors write (i) that "while O9A's texts are designed as a corpus that will be expanded over time, this does not mean everything presented as ostensibly part of the corpus is representative of O9A beliefs," and (ii) that "O9A texts often claim there is no authority when it comes to explaining the philosophy; there is only individual interpretation."

However, they also, as the authors of OB do, accept Chloe's claims regarding Hostia, and while stating that the authors of CPM "rely almost entirely on primary sources" do not define what an O9A primary source is and by implication what the O9A itself is as defined by such primary sources.

In this matter of sources it has been argued (i) that the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

As described in *A Question Of Logic*,

> "An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does – that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

One such ordered structure is that described in the Poemandres tractate of the Corpus Hermeticum.

Another is the O9A Seven Fold Way which is based on the Poemandres tractate with the primary symbolism employed that of the unique septenary Star Game invented by David Myatt in the 1970s.

It would therefore be logical to conclude that the O9A is an esoteric philosophy, and a unique one, first described in the 1989 collection of typescripts written by Anton Long and published under

the title Naos: A Practical Guide to Modern Magick." {7}

In a 2023 interview {8} Anton Long admitted to using the pseudonym Thorold West and thus to writing all but one of the typescripts in the 1989 collection titled Naos, the foundational texts of the O.N.A, with the exception being the text The Advanced Star Game which in the 1989 facsimile of those typescripts {9} is clearly marked as by D. Myatt 1976.

It should be noted that since the advent of the Internet, several versions have been published (some commercially) in various formats by various publishers and various editors with most such versions containing omissions or errors and thus which should be treated with caution, with the 1989 facsimile the only reliable version and the only primary source for the foundational texts of the O.N.A.

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{1} Regarding O9A primary sources, qv. Appendix B.

{2} https://www.tandfonline.com/doi/pdf/10.1080/1057610X.2023.2195065

{3} https://doi.org/10.1080/1057610X.2023.2186737

{4} This lack of authority is manifest in the O9A principle termed the authority of individual judgment.

{5} Anton Long, *Those Who Are Our Kind*, https://web.archive.org/web/20181116051127/https://omega9alpha.wordpress.com/our-kind/

{6} Refer to *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf

{7} https://archive.org/download/a-question-of-logic-v1a/a-question-of-logic-v1a.pdf

{8} https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{8} https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

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Appendix Four

Myatt The Deceiver

An Extract From:
The Early And The Later Myatt
A Study In Temerous Claims

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Editorial Note: Text omitted for the purpose of this extract is indicated by [...] with some of the footnotes relating to text not included here. The complete text is available at https://archive.org/download/temerous-claims/temerous-claims.pdf

°°°

Preface

A riposte to another item concerning Mr Myatt, this one distributed in academia and elsewhere and which reveals, among other things, how the public narrative about Myatt is being developed. Given the nature of the item, our niche reply contains, as appendices, several lengthy essays or extracts from essays by Myatt which in our view might provide a modicum of balance given the various public claims about David Myatt made not only in the item itself but also by others.

Egnatius Severin, et allæ

September 2025

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The Claims

In a 2025 M.A. thesis, *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angle*s, the author, Filip Lindström, makes the following, and other, claims about Mr Myatt.

I. "...all Myatt's past acclaim of Adolf Hitler has vanished after 2010, and he dares not even type the two words National Socialism (which he used to hyphenate in his most active days of Nazism). Instead, he only refers to 'extremism'..."

II. "...after David Myatt has publicly switched beliefs from one religion or philosophy to another, while always keeping one foot in National Socialism, he becomes the boy who cried wolf when he suddenly promises to have left extremism behind. His repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

III. "...after 2010, David Myatt's writings start featuring assertions regarding the author's abandonment of his extremist past. Regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions."

IV. " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

V. "...I will survey Myatt's The Numinous Way of Pathei-Mathos (2018), to illustrate the ideological U-turn he claims to have taken. I accentuate and question the implementation of his same old concepts..."

VI. "...Senholt's main purpose is once and for all proving that Myatt is Anton Long..."

VII. "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

VIII. "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

IX. "....another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour...."

X. "...would he have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

XI. "...after Jacob Senholt's contribution to the academic ONA discussion, proving “once and for all” Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

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In this document we shall endeavour to reveal, by employing primary and other sources, [1] the temerous nature of these particular claims.

Claim I.

> "...he dares not even type the two words National Socialism..."

This claim is indicative of one, possibly of two, traits. The first indicative trait is a lack of research using primary sources, one of which sources is Myatt's 2012 essay *Hitler, National-Socialism, and Politics – A Personal Reappraisal* in which he writes:

> "There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral." [2]

In *The Ethos of Extremism*, also from 2012, Myatt writes that

> "as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love." [3]

In another source:

> "I regard National-Socialism – of whatever variety – as an immoral set of beliefs, an example par excellence of hubris, with the Allied victory over NS Germany being a moral necessity, worthy of remembrance and celebration.
>
> As for the indignity of racism, it is abhorrent – redolent of hubris – based as racism is on the dishonour of prejudice and the divisive abstraction of 'race'. For now, for me, what is important – the understanding wrought via my pathei-mathos – are personal love, compassion, humility, kindness, tolerance, and wu-wei; virtues which are the essence of our humanity and virtues which are anathema to racists, to National- Socialists, and to fascists." [4]

The second indicative trait revealed by that claim is the use by the author of the fallacies of argumentum ad hominem and ad populum.

Claim II, Part One

> "...switched beliefs [...] while always keeping one foot in National Socialism..."

Perhaps if the author had read *Myngath* [5] or Myatt's *Some Questions For DWM 2025*, ### the author would not have made this assumption; or perhaps, as other claims (such as Claim II below) reveal he would regard all of Myatt's post-2012 writings, which amount to thousands of pages, as dishonest and "impossible to accept" and thus, as many do and have done, ignore such primary sources in favour of secondary ones and his own interpretation and that of others, and which interpretations would seem to indicate a particular Certitude of Knowing [6] and thus a particular lack of scholarship.

Claim II, Part Two

> "...his repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

Proven association by whom? He, as many others, only cites Goodrick-Clarke and Senholt whose claims have been shown to be spurious [7] because based, (a) in the case of Goodrick-Clarke on opinion not on primary sources, and (b) in the case of Senholt on the fallacy of Incomplete Evidence and on opinion not on primary sources.

The author thus not only commits the fallacy of appeal to authority by failing to cite primary sources which support his claim of association with the Order of Nine Angles (ONA), but also the fallacy of argumentum ad hominem (re the claim of dishonesty) and the fallacy of ad populum by additionally claiming that such sources as Goodrick-Clarke and Senholt and uncited others have 'proven' Myatt's dishonesty and duplicity.

To date, no one, academic or otherwise, has, by the scholarly means of citing primary sources, proven that Myatt is or was associated in any way with the ONA.

Claim III.

> "...regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions..."

Myatt provides numerous specific personal details in his post-2010 writings. For example, the chapter in *Myngath* which includes the sub-heading *The Silent Tears of My Unknowing*, [...]

There are also other examples, such as *No Words Of Mine Can Describe The Remorse* [from] Part Three of Myatt's *Understanding and Rejecting Extremism* with both *Myngath* and *Understanding and Rejecting Extremism* having been available in print since 2013. [8]

Claim IV.

> " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

This reveals an apparent lack of research regarding how, post-2012, Myatt understands 'the numinous', expressed, as Myatt writes in numerous essays, in at least two fundamental ways in which intellectualism has no part. These two ways are:

i) Through human love.

In Pathei-Mathos, Genesis of My Unknowing he writes:

> "For what I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way." [9]

In Myngath:

> "...it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all." [8]

ii) Through a personal moving beyond, via pathei-mathos and empathy, all denotata and thus dispensing with all causal abstractions, all -isms and -ologies; a philosophical insight which Myatt explains in detail in his 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition* [...] where he uses the term Uncertitude Of Knowing which, as we noted above, is the opposite of what in other post-2012 writings he termed the Certitude Of Knowing that he, as an extremist, possessed and which he used in reference to extremism both political and religious. Hence:

> "Empathy, with its personal horizon, is or can be the geniture of our Uncertitude Of Knowing as human beings, while the masculous is the geniture of that certitude of individual knowing that infuses codified denotata such as ideologies and organized hierarchical religions."

[...]

Claim VII.

> "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

In none of his post-2012 writings does Myatt "differentiate people" based on some concepts. Indeed, his philosophy of pathei-mathos is founded on dispensing with 'concepts' all of which by their wordful nature, by their 'physis', in his opinion obscure or replace empathy, pathei-mathos, and compassion.

Thus,

> "in terms of numinosity, empathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words." [10]

In the only post-2012 work by Myatt which the author cites, Myatt writes that his understanding is that the numinous is:

> "what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what predisposes us not to commit ὕβρις, and thus what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή." [11]

Furthermore, in a work dated January 30th 2012 Myatt explained that what is

> "important, moral, numinous, are individuals who – feeling, knowing, suffering and its causes – live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how The Numen is or becomes presenced in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division – conscious or unconscious – into 'us' and 'the separate others'. [2]

Claim VIII.

> "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

This claim is apparently based on Senholt's misunderstanding, and that of many others, regarding ONA Insight Roles.

In *The Seofonfeald Paeth* and many other texts [12] it is explained that Insight Roles only last for between twelve and eighteen months and are relevant only to the early stages of the decades-long ONA Seven Fold Way, that of Initiate and External Adept.

Since Myatt's public rejection of extremism, evident in dozens of post-2012 writings, has lasted over ten years, are internally consistent, and since there is no evidence from primary sources that Myatt was, before or after 2012, involved with the ONA, the logical conclusion is that his rejection of extremism was not an ONA 'insight role'. [13] [14]

Claim IX.

> ".... another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour...."

The postulation by Henry, based entirely on some of Myatt's old National Socialist writings, was the subject of two texts, [15] [16] from one of which this is a quotation, with citations from Myatt's old writings provided in that text:

<begin quotation>

Mr Henry, in his essay, makes a generalization about Myatt: that he "diagnosed the world as fundamentally decadent and degenerate". However, Mr Henry provided no primary sources for this claim about Myatt's view of "the world". The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world [...]

The [wider] context is provided by what he wrote about Iran:

> "consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.
>
> Gradually, the ideals of Islam inspired more and people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence."

In the matter of rural communities Mr Henry wrote:

> "Achieving racial and cosmic authenticity through aspiring to, and striving towards, emotional authenticity would therefore be a defining pillar of Myatt's Aryan folk community, creating an emotional community based around intense emotional management."
>
> "The enclave would act as an emotional refuge from the emotional regimes of modernity where true Aryans could live and interact as they should, in accordance with a National-Socialist emotionology defined by Myatt."

This is possibly somewhat pejorative, since what standards did Myatt define in regard to personal emotional standards and their expression? Primary sources indicate that the standards Myatt suggested, not defined, were what he understood as the National Socialist personal ethics of honour, loyalty, and duty, as evident, in his estimation, by the actions in combat veterans such as Leon Degrelle and Otto Ernst Remer. In Myatt's view the essence was in an individual living, or aspiring to live, according to such ethical virtues [...]

In *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary:

> We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation. We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake. Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat.
>
> Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living? [...]

There therefore is not, as Mr Henry suggests, an abstract, impersonal, "National-Socialist emotionology defined by Myatt" but rather individuals making a choice and deciding matters for themselves. [16]

<end quotation>

That Clive Henry's did not frame his research in the wider context of later writings by Myatt, especially his post-2012 ones, seems to be emblematic of how Myatt is perceived in academia and elsewhere.

Claim X.

> "...would [Myatt] have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

The claim, by someone who cites only one post-2012 writing by Myatt, is indicative of a lack of research using primary sources for in dozens of post-2012 writings Myatt does "feel appalled", as a study of publicly available collections will reveal, among which are *Selected Writings, 2012-2024*, [17] and several collections of essays in print. [18]

[...]

Other examples can be found in Part Three of Myatt's *Understanding and Rejecting Extremism* and many of his post-2012 writings such as his *No Words Of Mine Can Describe The Remorse*.

Writings ignored by Lindström; ignored in academia; missing in the narrative about Myatt accepted in academia and by journalists and others, and which narrative of an 'unrepentant extremist' is being and has been widely propagated in the Media.

Claim XI.

> "...after Jacob Senholt's contribution to the academic ONA discussion, proving once and for all Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

This summarises, probably unintentionally, the current and past public narrative about Myatt with the epithet "devious person" most indicative and the judgmental basis for academics and others to ignore, or to dismiss with other epithets, all of Myatt's post-2012 writings, his rejection of extremism, and his philosophy of pathei-mathos.

The claim that Senholt "proved once and for all Anton Long's true identity" surely reveals the state of modern academia, at least within the current Western world.

Conclusion

Lindström's repeated use, in his dissertation, of "PE Myatt", rather than "Myatt" or "David Myatt" seems to us to be indicative, with his claims, analyzed above, leading us to several conclusions.

For what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a "devious person", and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world. [20]

The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be "deceptive" with Myatt regarded as a "devious person". Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of non causa pro causa.

As Myatt noted in his 2025 essay A Fundamental Question,

> "How then can we discover, reveal, the truth about a person, about an event, or about something

such as some -ism or -ology or group or movement?

It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do not use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." [21]

However, we and a few others are aware that such tracts as ours, here, and similar others will not change the narrative, academic or otherwise, in the time-scale of decades and probably not within the next century or so.

Asked a question related to this in 2025 [22] his answer was:

I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?

DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:

memento homo quia pulvis es, et in pulverem reverteris

Recall, mortal, you are dust and you will revert to being dust

°°°°°°°

Footnotes

URL's valid as of September 2025

[1] qv. Appendix C, *Fallacies Of Reasoning And Related Definitions*

[2] *Hitler, National-Socialism, and Politics – A Personal Reappraisal*, included in *Analysing National Socialism*, https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

[3] *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[4] *In Response To Some Questions Recently Asked* (March 2012), https://davidmyatt.wordpress.com/2012/04/25/replies-to-a-few-recent-questions/

[5] *Myngath: Some Recollections Of A Wyrdful Life,* 2012, ISBN 9781484110744

[6] In several of his writings Myatt contrasts a Certitude of Knowing with an Uncertitude of Knowing, as in the following extract from a 2022 interview.

[Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with

and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

The Uncertitude Of Knowing: An Interview With David Myatt, Summer 2022. Included in Seven Interviews, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

A printed version of that interview is available in An Uncertitude Of Knowing: Four Interviews, 2023, ISBN 978-8394746575

[7] (i) Regarding Senholt, qv. *Senholt And the Fallacy Of Incomplete Evidence*, 2023. https://archive.org/download/senholt-fallacy_202305/senholt-fallacy.pdf (ii) Regarding Goodrick-Clarke, qv. *Diablerie: A Forgery?*, 2023. https://archive.org/download/a-forgery/a-forgery.pdf See also Claim VIII and footnote [14] which provides Myatt's view of Senholt's claims.

[8] (i) Myngath: ISBN 978-1484110744 (ii) Understanding and Rejecting Extremism: ISBN 978-1484854266

[9] *Pathei-Mathos, Genesis of My Unknowing*, 2012, https://davidmyatt.wordpress.com/2012/06/23/pathei-mathos-genesis-of-my-unknowing/

[10] *Empathy, The Hermetic Tradition, And Our Human Physis*, in Appendix A: *Denotata, Empathy, And The Hermetic Tradition*.

[11] Appendix VII of *The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[12] As described on page 10 of the 301 page *The Seofonfeald Paeth*, The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III).

https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

Other ONA texts which describe Insight Roles include the 2012, 1135-page, archive of the now defunct O9A website which was @www.nineangles.info

> "After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the Guide, you should choose and undertake, for between six to eighteen months, an Insight Role." p.172, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

The archive is considered to be a primary source of pre-2012 ONA texts, qv. *O9A: The Importance Of Primary Sources*, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

[13] In a tract with the title *Academia, David Myatt, And The Order of Nine Angles*, circulated in 2017, it is stated, in the *More Academic Inaccuracies* section, that Senholt

> "provided no evidence from primary sources that Myatt was Anton Long. Instead, he claimed - without providing any evidence from forensic linguistics - that there was a similarity of writing style between works by Myatt and Long, a claim disputed by several other academics (Monette, Sieg, Kaplan), and also claimed that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus linked Myatt to the ONA even though such Insight Roles only last around a year while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009).

> Furthermore, Senholt made no mention of the many things about Myatt's life which contradict his thesis, such as Myatt's marriage in a Christian church and his writings praising Christianity and especially Catholicism."

[14] Of Senholt, in his 2012 text *A Matter of Honour* - https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf - Myatt wrote:

<begin quotation>

[I]n a Master of Arts thesis entitled Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis [a] is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as - to my knowledge - it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book Black Sun by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA [b]. Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence [c]. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship. This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars."

[a] A revised and updated version of Senholt's thesis, under the title Secret Identities in The Sinister Tradition, is included in Per Faxneld & Jesper Petersen: The Devil's Party - Satanism in Modernity, Oxford University Press, 2012. ISBN 9780199779246

[b] For my view on Goodrick-Clarke, see footnote [d].

[c] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

[d] In respect of Goodrick-Clarke, his identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled Diablerie, Revelations of a Satanist the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism."

In addition, Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have

been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled Diablerie. An unpublished autobiographical MS that I circulated to a few friends, and a few 'interested parties', in the 1980's when I was engaged in writing The Logic of History from which the text Vindex, The Destiny of the West (published in 1984) derived. One of 'the interested parties' was the publisher of Vindex, The Destiny of the West who subsequently published some other pro-NS works of mine. An interesting overview of Diablerie is given in the 2012 e-text *A Sceptics Review of Diablerie*, by R. Parker.

It is interesting and - to me - relevant that among the many errors of Goodrick-Clarke are the following:

i) I was not born in 1952, as he claimed.
ii) I first met Colin Jordan in 1968, not 1969 as he claimed.
iii) My two terms of imprisonment for political offences were not both for six months, as he claimed.
iv) Morrison was never 'my follower' as Goodrick-Clarke claimed (Eddy was never anyone's follower).
v) Morrison's first name is Eddy, not Eddie as Goodrick-Clarke claimed.
vi) The Occult lady that 'Anton Long' met in the early 1970's did not 'lead the ONA' as Goodrick-Clark claimed, but rather the Camlad association, with the ONA being founded and then led by Anton Long himself following his meeting with that lady.
vii) He mentions a certain Wulstram Tedder whom he claims was a former aide of Colin Jordan during the old NSM days, whereas 'W Tedder' was one of the noms-de-plume I used, for instance when writing for John Tyndall's Spearhead magazine in the 1980's.

It also interesting that Goodrick-Clarke was ignorant of - or did not bother to discover - many documented things about me during the late 1960's and the early 1970's, such as my arrest by the Yorkshire Regional Crime Squad for organizing a gang of thieves. Instead, the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript.

Such errors, and the lack of evidence to support his assumptions about me, really say all that needs to be said about this particular 'source'.

Interestingly (perhaps) another fanciful work of fiction, similar to *Diablerie*, and purporting to be yet another autobiography by 'Anton Long' [...] The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of Myngath to which various fictional autobiographical stories and 'sinister incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this Bealuwes Gast also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.

<end quotation>

[15] *Vindex, Homo Hubris, And Authenticity In The National Socialist Writings Of David Myatt*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/davidmyatt-vindex-homo-hubris.pdf

[16] *The Imagined Emotionology Of Mr Henry*, https://theo9away.wordpress.com/wp-content/uploads/2024/06/imagined-emotionology-davidmyatt-parts1-and-2.pdf

[17] *Selected Writings, 2012-2024*, https://archive.org/download/dwm-selected-writings-second-edition/dwm-selected-writings-second-edition.pdf

[18] Items in print include:

° Extremism And Reformation, 2019. Third Edition, ISBN 978-1691707423
° Sarigthersa: Some Recent Essays, 2013, ISBN 978-1512137149
° Such Respectful Wordful Offerings: Selected Essays Of David Myatt, ISBN 978-1978374355

Extremism And Reformation is also available as a gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2019/09/reformation-extremism-v3b.pdf

[19] *Four Replies: Just My Fallible Views, Again* in Part Three of *Understanding and Rejecting Extremism*, 2013. Printed edition: ISBN 978-1484854266

Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

[20] https://web.archive.org/web/20211203160927/https://www.counterextremism.com/content/top-20-extremists

[21] Since the text is relevant to our dissertation, and was published under the Creative Commons Attribution-NoDerivs 4.0 license, [the authors included it in their Appendix E].

[22] *Dialogue With An Iconoclast*, 2025, https://egnatiusseverin.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

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A Story Of Infiltration And Extremism

° The Story According To Myatt
° The Story According To The Allegationists
° A Choice Between Two Stories
° Appendix: The Animal Cruelty Allegation

°°° ° °°°

Several individuals, some of whom are anonymous, have claimed that a 1974 interview about a Leeds satanist group, the Temple of the Sun, printed in the Yorkshire Evening Post was definitive evidence of (i) Myatt's involvement with Occultism and Satanism, and (ii) Myatt's involvement with the Order of Nine Angles (ONA/O9A).

The Story According To Myatt

§ The Temple of the Sun

The first part of Myatt's account regarding the Temple of the Sun (ToS) is given in Part Two (1973-1975) of his 2012 seven-part *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, {1} with the Temple of the Sun being created as a neo-nazi honeytrap:

> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap [11], to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

He also writes:

> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [12].

The "unexpected, non-factual, unwanted, publicity" which aided recruitment was the 1974 newspaper

article, about which Myatt writes:

> "The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).
>
> I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: pathei-mathos, as Aeschylus wrote." {2}

Thus, as a honeytrap the intent was to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.

A relevant example is the infiltration by Police officers, many from the Special Demonstration Squad between the late 1960s and the 1970s, who infiltrated various political groups, including the Socialist Workers Party and the Troops Out movement, with some such as Mark Kennedy having intimate relationships with women involved in such groups and with the officers themselves cultivating a special type of 'false persona' part of which involved feigning belief in whatever cause, political or environmental, they targeted. These 'undercover' assignments often lasted for several years with some of these 'undercover' officers even giving public speeches and interviews about 'their' cause.

Which infiltration for a specific purpose, and which cultivated persona, did not mean they believed in such causes.

The same applies to Myatt in relation to the satanist Temple of the Sun, which was formed as a neo-nazi honeytrap. His type of 'false persona' at the time was cultivated for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Thus, as he later stated he was neither a satanist nor an Occultist, only a dedicated neo-nazi as those 'undercover' Police officers were dedicated to their chosen profession.

§ The Order of Nine Angles

The allegationists {3} state that Myatt's involvement with the Temple of the Sun 'proves' that he was involved with the O9A and that the 1974 interview is "a primary source" which proves it.

However, their timeline is incorrect since the O9A was formed long after Myatt left the Temple of Satan as he writes in the hands "a married businessman living near Manchester" who was the person "who had suggested the outer, the Occult, form of the group." {1} Furthermore, in that 1974 interview there was no mention of an O9A with that name not recorded or mentioned by anyone or in any literature until years later, as scholarly research would reveal. It was the group led by that businessman which merged with two other Occult groups to become the O9A. Thus, describing, as one allegationist did, the Temple of the Sun as "a founding O9A nexion" during Myatt's few months association with what was then a neo-nazi honeytrap is, at best, fantasy.

For, in the Autumn of 1974 Myatt had left Leeds, became a vagabond, then lived in a caravan on a farm in the fenland "writing poetry. Musing on life; reading the collected works of Jung and Toynbee; studying religions, including Buddhism." While living in that caravan he was arrested by the Police and then spent six months in Norwich prison for refusing to pay fines imposed following a criminal trial in Leeds in late 1974. Following his release from prison in 1976 he returned to Leeds although his stay there was brief:

> "For several weeks my plan became to return to an itinerant life, and thus became a kind of wandering poet, some sort of modern Taoist: a Way of Life familiar to me from my study of Taoism and my practical involvement with a Taoist Martial Art. But it seemed as if the wyrdful Cosmos had a rather different plan, for one day I decided - for reasons I cannot now recall - to borrow a bicycle belonging to a friend and head out for a week's holiday in the English countryside. A train conveyed me part of the way, and - the weather still hot, dry, and sunny - it was a pleasure to be away from the city, and I became as a schoolboy again for whom nearly every mile pedalled was an adventure.
>
> There were stops for food, water - and a few overnight stays, often in some field beside some hedge. It did not matter, for I was still young, healthy, and quite strong.
>
> After several days I came to be cycling down some narrow lane. To my left, a wooded hill of conifers; on my right, fields flowing gently upward to where a collocation of buildings were gathered just below a swathe of deciduous trees. The largest building somewhat - and I thought incongruously - resembled a French château, and so, intrigued, I cycled on to take a turning which I hoped might lead me toward it.
>
> It was a monastery, and, leaving my bicycle propped up against a nearby tree, I wandered around. The door to the Abbey church was unlocked and I went inside. The cool quietness was slightly perfumed with incense from some recently ended Mass and a feeling of immense relief came over me as if I had, finally, come home. Words, scenes, emotions, scents, memories from a Catholic childhood lived within me once again, and it was so peaceful, so blissfully peaceful, sitting there, in the nave, that Time ceased to have any meaning or cause me any feeling as it trundled on in that other world, outside. Such stillness I had not thought possible came to keep me still.
>
> I have no idea for how long I sat there, unthinking, and it was only when some activity in the monks choir beyond, behind, the altar distracted me that I remembered who and where I was. Then - their noonday prayer, chanted.
>
> Suffice to say that when I returned to Leeds, soon afterwards, I immediately wrote to the Guestmaster of the monastery enquiring about a weekend visit.
>
> Some weeks later, I was there, at home, again. A weekend became a week; a certain request; an excited and nervous return to Leeds; and then that day when, with my few belongings, I ventured forth to begin my new life as a monk." {4}

Regarding this, the allegationists, somewhat paranoiacally and without any evidence at all, claim that this episode as a monk was an O9A "insight role" even though there is no evidence to prove the O9A existed at that time. Paranoiacally, because they ignore the many personal writings by Myatt in which he expresses his feelings about Christianity, such as:

> "In respect of the sacred, for instance, I still find that one of the most beautiful expressions of

> the numinous is Catholic chant: Gregorian, Cistercien, and Vieux-Roman. Indeed, one of my favourite pieces of music is now, as it has been for decades, *Répons de Matines pour la fête de Saint Bernard*. One of my treasured memories is, as a monk, singing the office of Compline and then, in the sublime silence of the church, going to the Lady Chapel to kneel in contemplative wordless prayer on the stone floor in front of a statue of the Blessed Virgin Mary." {5}

The allegationists also state that the ritual text known as the *Black Book of Satan* was an O9A text whereas that text, a 1980s copy of which is in the British Library, {6} makes no mention of an O9A. {7}

The Story According To The Allegationists

The story, exemplified in often anonymous diatribes such as *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles*, in a multitude of often anonymous 'social media' posts, in often anonymous videos posted on Internet sites, in texts such as the 2025 thesis *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, {8} and in articles by those associated with antifascist 'policy groups', is that Myatt not only "lies through his teeth", {9} but is and was 'Anton Long' and founded the O9A, with one allegationist as noted above claiming that the 1974 interview is "a primary source" which proves Myatt founded the O9A whereas Myatt ceased involvement with the Temple of the Sun after a few months, moved away from Leeds, was imprisoned, and then became a Catholic monk; facts which the allegationist ignored.

A Choice Between Two Stories

At present, the choice is between what Myatt writes and has over the years written about the matters in question, and what the allegationists allege and assume, especially about Myatt himself. Hence, we can accept that the 'false persona' that Myatt cultivated during his few months association with the Temple of the Sun was for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Or, we can accept what the allegationist believe and assiduously propagate for whatever personal or political reason: that Myatt in his writings is deceptive, is lying; that what some journalist wrote in the past about Myatt is accurate and that there is not or never was any ulterior motive or bias personal, political, or otherwise in what some journalists report; and that it is for the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true "beyond all reasonable doubt".

What we find interesting, and perhaps indicative, is not only that "we", the authors of such items as this, are accused, without any evidence, of being Myatt himself {10} but also that it is fundamentally a question of personal knowing verses what is alleged or assumed by others on the basis of hearsay, allegations spread by impersonal mediums such as the Internet, by the mass Media, and by individuals who do not personally know and who have not known over a significant period of time, the person who is the subject of such hearsay and allegations.

As Myatt wrote in 2013,

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:

> "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." {11}

In other words, it is a simple matter of personal character:

> "My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past (real or alleged); and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable [...]
>
> In addition, and importantly, are those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? Are they aware of my voluminous recent writings regarding my philosophy of pathei-mathos and those regarding my extremist past and my rejection of extremism? Are they open to the possibility of my change and reformation? Or will they continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?
>
> More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways? Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police." {11}

Egnatius Severin et al
March 2006

°°°

Footnotes

{1} https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

{2} Addendum I: NDFM - David Myatt and Eddy Morrison, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

{3} One anonymous allegationist in early 2026 produced a 47 page diatribe titled *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles* in which he mixes paraphrases from Myatt's *Myngath* {4} with his allegations such as that Myatt "was at the cornerstone of the Order of Nine Angles" and that the 1974 interview "provides near-irrefutable proof that Myatt and Anton Long are one and the same."

{4} *Myngath*, 2013. Printed edition ISBN 978-1484110744. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

{5} *Just My Fallible Views, Again*, 2012, in Part Three (A Rejection of Extremism Perhaps Explained) of *Understanding and Rejecting Extremism, A Very Strange Peregrination*. Printed edition ISBN 978-1484854266. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

{6} General Reference Collection Cup.815/51

{7} As stated in the published book:

> "According to tradition, each Master or Mistress who was responsible for a particular Satanic Temple or group, was given on his or her assumption of that responsibility, a copy of the Black Book of Satan. The Black Book contained the basic Satanic rituals, instructions relating to ceremonial magick in general. It was the duty of the Master or Mistress to keep this book safe, and non-Initiates of the Temple were forbidden to see it [...] The whole text of the traditional Black Book is included in the present work, together with several additional chapters (e.g. Self-Initiation; Organizing and Running a Temple)."

It was presumably that 'traditional Black Book' which was in the possession of the Temple of the Sun.

{8} The claims made in that thesis are examined in detail in *The Early And The Later Myatt: A Study In Temerous Claims*, available at: https://archive.org/download/the-early-and-later-david-myatt/the-early-and-later-david-myatt.pdf

{9} The expression was used by the CEO of a British antifascist group in a March 2022 interview with journalist Justin Ling.

{10} Among those also accused of being Myatt are Egnatius Severin, Gelis Sangster, Rachael Stirling, R. Parker, Wikipedia's "Coolmoon", Internet Archive's "rigel7", Bluesky's "Oxfordian23", "sirida21", "sol73omega", etcetera etcetera.

In fact, the allegationists apparently believe Myatt is anyone who deems to publicly critique what has become the Establishment orthodoxy about Myatt, for which orthodoxy refer to the 2026 text *A Modern Phantasy About A Man*, which no doubt the allegationists will believe and claim was also written by Myatt. That text is available at https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf

{11} *A Matter Of Honour,* https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/

Appendix
The Animal Cruelty Allegation

Editorial Note: We include here an analysis of a specific allegation first made decades ago and since repeated by various allegationists including the anonymous author of the 47 page diatribe titled *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles.*

°°°

The unproven allegation, repeated and embellished over the three decades by a certain antifascist self-described journalist and then by others, is that in the 1970s Myatt participated in a 'satanic' ritual involving animal cruelty and the sacrifice of a cat. The allegation was repeated in a podcast {1} by that antifascist self-described journalist and was prominent in the klappentext that advertised that interview.

However, no evidence from primary sources has ever been presented with the context of the allegation (a local newspaper article) seldom mentioned. Neither has Myatt's 'side of the story', and his denial of the allegation, been presented.

In his 2013 text *A Matter Of Honour* {2} Myatt wrote that the allegation was

> "investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies.
>
> What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then 'it must be true' [...]
>
> And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."

This investigation by Police and the RSPCA involved them personally visiting and interviewing Myatt. In his earlier, 2005, *Autobiographical Notes* {3} he provided the necessary context:

> <begin quotation>
>
> Around 2005 CE, a former political associate of mine - Eddy Morrison - wrote his version of some events which occurred in and around Leeds between the years 1972 and 1974. Since his version of events differs from the reality I remember it is only fitting that I present here "my side of the story".
>
> It should be noted that - despite some personal and political differences between myself and this person - I steadfastly defended him for well over ten years, often praising his commitment and dedication to "the Cause". In the 1980's I had occasion to defend and praise him to John Tyndall, then leader of the BNP. This led Tyndall to comment: "your loyalty to him is commendable..." Yet I was to learn that this person - or Street Soldier as he styled himself - had also been in contact with Tyndall, and "warned Tyndall about me", having sent copies of newspaper articles about me containing unproven allegations of involvement with Satanism.

Tyndall was one of the very few people, over the past three decades, to have the honour, the decency, to ask me in person for "my side of the story". Tyndall was always wary of Morrison, having, in the April 1983 CE issue of his Spearhead magazine, written about Morrison in less than complimentary terms, stating that, "I know a good deal about the career of Eddy Morrison..." [...]

Morrison wrote:

> At this time I had the unpleasant duty of rooting out and expelling a small bunch of "Satanists" who thought that tying our White Nationalism with their weird cult practices would get us front page publicity. It did! But although they say any publicity is good publicity, it isn't always. I had to take a bunch of our inner core harder members and eject about seven of these Cult people from our membership and ban them from our HQ. It was a pity as one in particular whose name I have mentioned earlier was a stalwart founder member. Why he went off the rails I'll never really know, and expelling him was painful but very necessary. (Memoirs of a Street Soldier.)

There was no "bunch of satanists", just a sensationalist, factually incorrect, article in the local evening newspaper. The newspaper interview was, for me, a learning experience. I had decided to give an interview (my first) with a journalist to talk about our new NS movement, the NDFM. I briefly mentioned how it might be possible for chaos to be created by subversive means, and subversive groups, as a prelude to a revolution which an NS movement could take advantage of, an idea I had been discussing for a while with several Comrades, including some in Column 88.

The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: pathei-mathos, as Aeschylus wrote.

As for the allegations which the journalist made about animal sacrifice, they were investigated at the time by both the Police and the RSPCA whose conclusion was that they were lies, and perhaps, as I concluded,concocted by the journalist to get his name on the front page of the newspaper and sell more copies.

In addition, about this matter, as elsewhere, Eddy Morrison seems rather forgetful. All he did was call round to my garret accompanied by one other NDFM member whom I knew well. Morrison - standing well away from me when I, as almost always, answered the downstairs door, armed - then announced his "expulsion" of me. I did not care - for I was then planning to return to Africa, and enlist in the Rhodesian Army, having already made contact with someone there. So I said nothing, and Morrison went away. This "expulsion" lasted only about six weeks, after which it was "business as usual". Without my violent activism, my public

speaking, my fanaticism, the NDFM had become moribund.

Morrison wrote:

> We organised a meeting on Leeds Town Hall steps in the Summer of 1974 and I was the main speaker. We had fifty or so NDFM "stormtroopers" protecting the meeting, but were opposed by a bunch of red weirdos including "Transexuals Against the Nazis". I spoke for about twenty minutes whilst the lads (and some lasses) held back the red filth. There were local reporters everywhere and although the police soon closed the meeting, we got away with two arrests and a few cuts and bruises. (Memoirs of a Street Soldier.)

The "We" who organized this meeting were the Street Soldier and myself, and he was not the main speaker. I was. I spoke for nearly half an hour and managed to control the seething crowd of Reds by haranguing them. I also dealt quite well with many hecklers. Then the Street Soldier began to speak. He spoke for only a few minutes before the Reds surged forward and fighting began. It was during this fighting that - as I recalled above - I was jumped on from behind by a Red and then by a Policeman. I and one other NDFM member were arrested and subsequently charged with "Breach of the Peace".

Several Reds were also arrested and charged with various offences, and several Police officers were injured as they tried to break up the fights.

When my case came to Trial, the Prosecution tried to prove that I had "incited the crowd", and there was no mention whatsoever by either the Police or the Prosecution of the "Street Soldier" having spoken or having "incited the crowd". I was found guilty on the lying evidence of one dishonourable Police officer, and one of the Reds was also convicted and sent to Prison.

Morrison wrote:

> We were told by London nationalists that NOBODY spoke at Hyde Park Corner. That was an open invitation for us to book a coach and take fifty NDFM down to Speakers Corner in Hyde Park. We set up a stand and three of our people spoke, whilst I controlled the stewards. We soon attracted a large crowd of lefties and for some reason a stack of anti-fascist Jewish taxi drivers. We held them at bay as long as we could. I was knocked senseless by some Zionist wielding a metal object. With blood streaming from quite a few cuts we marched away under police observation singing "We'll meet again" to the Reds. It was only a short meeting but we had broken the taboo. White Nationalists had again spoken at Speakers Corner.

In fact, only two people spoke at this rally: myself and Joe Short. I stood on a rather shaky table and spoke for about half an hour or so, haranguing the crowd and dealing with several hecklers. I then stepped down, and Joe Short (who looked rather like Alfred Rosenberg) began to speak. He did not speak for long - only a few words in fact - before the Reds surged forward and some fighting began. One of our stewards was arrested and later charged with possessing an offensive weapon. I believe part of my speech was filmed by an NDFM member using an 8mm camera. We then proceeded to walk toward Downing Street, followed by the Police, before dispersing. I spent that weekend in London, with a lady friend.

In respect of Eddy Morrison himself, we were both once arrested by the Regional Crime Squad and thrown into Prison for several weeks. Before this imprisonment - during my

"interrogation" - he came into the room several times and asked me to co-operate with the Police, which I refused to do. I believe he did not, at that time, realize the potential seriousness of the charges which might be [brought] against us.

<end quotation>

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{1} The podcast was titled *The Nazi Satanists Inspiring Terro*r and was by the CEO of a British antifascist group.

{2} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{3} Addendum I: NDFM - David Myatt and Eddy Morrison, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

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The Trouble With Mr Myatt

∇ Overview
∇ An Antinomian Philosophy?
∇ The Question Of Authority
∇ The Question Of Suffering And The Nation State

° ° °

Overview

The advent of new methods of Internet communication via mediums such as 'video streaming', 'podcasts', 'blogs', and 'social media', have been used and are being used not only by often anonymous individuals but by others to spread allegations about particular individuals who have or who have acquired a public *persona*.

In the case of David Myatt his public *persona* is based upon beliefs by often politically-motivated individuals and groups with such beliefs {1} not supported by evidential facts {2} and usually involving (a) the claim that Myatt is the pseudonymous Anton Long, founder of the esoteric philosophy known by the acronyms "ONA" and "O9A" and inventor of the modern Occult praxis known as the Seven Fold Way based as that praxis is on ancient Hermetic and pagan traditions; and (b) based on the fact that he was a violent National Socialist activist and a National Socialist ideologue for thirty years {3} and then for nine years was a propagandist for radical interpretations of Islam.

The campaign includes and has included fabricating and propagating lies about him and his past, mocking and trying to demean him, and disseminating the belief that he is a Satanist, a liar and a deceptive trickster whose post-2012 writings about rejecting National Socialism and rejecting all extremism are a deception by a satanist and an unrepentant neo-nazi and that his neo-nazi past should never be forgotten and he never forgiven. Which specific beliefs have intensified the decades-long and on-going campaign against Myatt.

In addition, and as explained in the *An Antinomian Philosophy?* section below, Myatt's post-2012 individualistic and rather other-wordly 'numinous way of pathei-mathos' {4} is arguably a radical (antinomian) philosophy dispensing as it does with politics, conventional (organized) religion, and what Myatt describes as the suffering-causing abstraction of the nation-State. {5}

However, given allegations about him, especially regarding him being a satanist, an unrepentant neo-nazi, and his post-2012 writings mere deception, this antinomian philosophy has not been and is not being taken seriously even in academia.

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An Antinomian Philosophy?

One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-

State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature.

Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which in many ways is revolutionary with its individualism, its emphasis on empathy and personal honour, and its dissection of the causal abstractions, the denotata, and which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, perpetuate the cycle of suffering; (ii) by what is arguably the new paganism that can be developed from Myatt's works; and (iii) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - which formed the basis for the Christianity that for over a thousand years dominated Western culture. {6}

That philosophy of pathei-mathos also places all modern dehumanizing personal abstractions into the necessary Aeonic, Cosmic, perspective: as short-lived manifestations of our human hubris. As, because of their physis, living for a certain amount of causal Time - perhaps a century or so in the case of political and social abstractions - and then being replaced or dying a natural death; or in the case of a nation-State (or of a hegemony or Empire) with some of their abstractions, restrictive laws, decrees, and diktats, perhaps living for several centuries albeit often assuming a different name.

Such an understanding, such a Cosmic supra-personal perspective, should therefore enable us to place our own lives, and that of our family, past, present and future, into context. Thus we can consider the exhortations of, for example, our government to support or to be a part of this or that armed conflict, or support this or that external nation-State, for 'patriotic' or other reasons such as to ensure 'freedom', as part of their demand that we accept their authority over and above what we, via our own pathei-mathos and empathy or via our own detailed research using primary sources, have discovered; manifest as such a discovery is in an appreciation that it is the authority of the individual which, in Aeonic, Cosmic, terms is valid: which aligns with, which presences, wisdom understood as

> "an appreciation of, and of our relation to, the other mortal beings, Hominid and otherwise, with which we share this planet, and of our relation to Being itself: that is, to The Numinous, The Acausal, The One-The-Only (τὸ ἕν), the Monas (μονάς) and The-Unity." {7}

This perspective and personal understanding is, in modern terms, revolutionary, and therefore it is no surprise that the person who developed the philosophy of pathei-mathos from his own pathei-mathos and from his research using primary sources, has been and is the subject of a disinformation, a smear, campaign by those who represent, or who have a vested interested in maintaining the abstractions that dominate, modern Western nation-States. A two-fold campaign based (i) on unproven allegations, widely spread by the mass media, about involvement with the Occult, {8} and (ii) on the accusation that his rejection of extremism is a deception. {9}

As the founder of the philosophy of pathei-mathos wrote:

> "It is my contention that my personal 'numinous way of pathei-mathos', or at least the foundations of that Way, which are personal empathy and pathei-mathos, could possibly be

> the basis for other individuals to develope their own numinous weltanschauung free from the influence of the manufactured impersonal causal abstractions that shaped the ancient world, some of which still influence the modern world, and the more recent impersonal causal abstractions which since the Second World War are prevalent and now authoritative in the modern world because supported by many if not most governments and Institutions in the Western world, and often now used by governments as the basis for criminal laws." {10}

The Question Of Authority

In three essays, written in 2024, David Myatt focused on three topics: (i) the question of suffering; (ii) the temporal nature of human manufactured abstractions; and (iii) the question of authority; with the essays being: (a) *Notes On War, Suffering, And Personal Judgement*; (b) *Developing The Numinous Way Of Pathei-Mathos*, and (c) *Reflections On Conflict And Suffering*. {11}

The essays not only amplify and to some extent develop what he wrote in his book *The Numinous Way Of Pathei-Mathos* {12} but also provide some practical examples of the principles of that philosophy.

In *Reflections On Conflict And Suffering*, he wrote, adding a quotation from his 2015 essay *Personal Reflexions On Some Metaphysical Questions*,

> In regard to authority, individual empathy and a personal pathei-mathos inclines us to consider authority as personal because they not only engender a certain humility, a knowing or awareness of our past errors and mistakes and thus of our fallibility, but also because both have a 'local horizon' so that what is
>
> > "beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding".

He expanded on the question of authority in his 2025 *Religion, Exegesis, And The Fallacy Of Appeal To Authority* {13} in which he controversially argued that, since most of the followers of the Christian religion past and present depend or depended on translations of the written texts of the New Testament, those followers mostly unknowingly commit or committed the fallacy of appeal to authority. He contrasts this with his philosophy of pathei-mathos, "where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us."

In *Notes On War, Suffering, And Personal Judgement* he was quite forthright and again mentioned the personal nature of empathy and pathei-mathos:

> "It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos."

The Question Of Suffering And The Nation State

In *Reflections On Conflict And Suffering*, before a long section on how causal abstractions and the denotata which names them cause discord and suffering, he quotes from the *Morality, Virtues, and Way of Life* part of his *The Numinous Way Of Pathei-Mathos*, {13}

> "The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy."

One of the causes of suffering, one of the causal abstractions, which is described in all three essays is the nation-State, with Myatt writing:

> "In both ancient and modern times causal abstractions and the categories developed from them have been and are used to categorize human beings, as for example in regard to the supra-personal abstraction, the entity, termed 'the nation-State' where individual human beings and families are considered to be, or not to be, 'citizens' of that entity and often treated accordingly, with citizens having certain privileges and freedoms often denied to non-citizens.
>
> More recently, causal abstractions and the categories developed from them have been deployed to describe individual human beings and their behaviour both personal and social." *Developing The Numinous Way Of Pathei-Mathos*. {14}

In that *Developing* essay he outlines the philosophical and practical basis for living according to the personal understanding provided by empathy and pathei-mathos, and which understanding "enable[s] us to circumvent causal abstractions".

Which basis is radical, dispensing as it does with politics, conventional (organized) religion, and the nation-State:

> [T]he numinous way of pathei-mathos betakes us or can betake us as individuals beyond the acceptance of a supra-personal authority, and thus beyond the demand by some supra-personal authority that we individuals accept or have to accept such a supra-personal authority, and which authority, in the Western world was described in the Christian writings of Augustine (b.354 CE, d.430 CE), as for example in his De Civitate Dei contra Paganos where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace between human beings and God requiring obedience to that authority; and with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio.
>
> Modern nation-States have simply replaced God as the supreme authority with Prime Ministers, Presidents, and those who are described as elected "representatives of the people", or in case of some nation-States with some individual or individuals or some unelected representatives who or which have assumed authority by means such as a coup d'état or similar means, but all of whom expect the people they rule to obey whatever decisions or laws or diktats they make [...]
>
> Since the numinous way of pathei-mathos is based on personal empathy and personal pathei-mathos which develope an appreciation of the limitation, the infortunity, of words, and of the categories derived from them, and thus engenders in an individual a knowing of the

> limited nature of their understanding and of their fallibility, the numinous way of pathei-mathos is apolitical since politics is derived from and dependant on words, spoken and written, and on supra-personal often ideological categories as well as on supra-personal organizations or movements with a particular agenda or particular aims.
>
> For an appreciation of the infortunity of words is a wordless-knowing, born of empathy and pathei-mathos, of the cycle of suffering; of how we humans continue to repeat the errors of the past caused as such errors often are by some suffering-causing causal abstractions championed by some supra-personal authority."

However, it is important to emphasize that Myatt is not presenting his own weltanschauung as an alternative but rather suggesting that other individuals develop their own 'numinous weltanschauung' using their own empathy and pathei-mathos as its foundation. This implies

> "trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our [human] history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are 'our' enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies." {15}

Rufus Malisius et al
January 2026
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{1} The following works provide details and an analysis of some of the beliefs of Myatt's vocal opponents:

(i) *An Analysis Of The Equation DM=AL*, https://archive.org/download/dmyatt-equals-anton-long/dmyatt-equals-anton-long.pdf (ii) *The Phantasy About A Myatt Explained*, https://egnatiusseverin.wordpress.com/2025/06/26/the-phantasy-about-a-myatt-explained/ (iii) *A Philosophical Response*, https://archive.org/download/a-philosophical-response/A_Philosophical_Response.pdf

{2} Evidential (or evidentiary) facts are the basis for determining whether a case can legally, as in a Court of Law, be proven. In matters of scholarship, such facts are primary sources:

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources." *Research, Primary Sources, And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

{3} *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 9798392990900. Part One 1984-1998, Part Two 1999-2008, Part Three 2009-2017. Gratis pdf available at https://davidmyatt.wordpress.com/wp-content/uploads/2021/12/dm-ns-ideologue-second-edition.pdf

{4} *The Numinous Way Of Pathei-Mathos*. As of July 2025, a published paperback, a Kindle edition and a gratis pdf are available: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{5} A causal abstraction is a

> "manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing.
>
> Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.
>
> Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.
>
> All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value /identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.
>
> Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.
>
> In philosophical terms, a causal abstraction is an ideation, an idea (ἰδέᾳ/εἶδος), which is explained and/or defined by words and terms (denotata) and which invariably is used to form or describe a particular category of things." *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/impersonal-abstractions.pdf

{6} *An Anti-Establishment Heretic*, included as the Introduction to *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{7} *Notes On War, Suffering, And Personal Judgement*, https://davidmyatt.wordpress.com/wp-content /uploads/2024/06 /dwmyatt-notes-war-suffering.pdf

{8} As described in *David Myatt: A Reckoning*, "an important, invariably overlooked, aspect of the pejorative public, widely-reported and widely-believed, statements - tropes - made and spread about Myatt is that no evidence from primary sources is or ever has been presented in support of them." https://archive.org/download/dm-reckoning/dm-reckoning.pdf

The allegations rely on secondary and tertiary sources, and thus on fallacies of reasoning such as the appeal to authority and ad populum.

{9} As with the allegation about Occultism, the accusations about deception are unproven. In a 2022 interview - included in *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf - Myatt was asked the following question:

[quote]
Some of your former political opponents do not believe what one socialist called your "change of heart".

Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past. How do you react to such claims?
[/quote]

His reply was:

[quote]
φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν.

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me. As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'.

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless.

In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism. {5}

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.
[/quote]

{10} *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content /uploads/2024/08/impersonal-abstractions.pdf

{11} The three essays are included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

{12} *The Numinous Way Of Pathei-Mathos*. As of July 2025, a published paperback, a Kindle edition and a gratis pdf are available: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{13} *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

{14} *Developing The Numinous Way Of Pathei-Mathos: Impersonal Abstractions, The Modern World, And The Axioms Of Empathy And Pathei-Mathos*. In *Rescriptions*, op.cit.

{15} *Persecution And War, 2018*. https://archive.org/download/persecution-and-war/Persecution_And_War.pdf

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The Weltanschauung Of Pathei-Mathos And An *Idée Fixe*

While Myatt's philosophy, or more correctly his weltanschauung, of Pathei-Mathos [1] is still neglected in academia, when it is mentioned it is not as a self-contained philosophy by a modern philosopher but, in an assumptive manner, regarded as representative of or as extensions to the writings produced during his years as a political and religious adventurer.

Such an assumption is the basis for a 2025 dissertation whose author claims that much if not all of Myatt's "discursive exposition is unaltered" since in his opinion Myatt's philosophy is based on the "binary conceptualization" that the author additionally claimed was particularly evident in Myatt's political writings between 1984 and1998. Since several writers have analysed other claims made about Myatt by the same author [2] we shall examine the aforementioned assumption of Myatt's weltanschauung being a 'binary conceptualization'.

This particular misunderstanding seems to have arisen based on Myatt's use of terms such as acausal, abstractions, and denotatum which opinion does not seem to take into account that Myatt's focus is primarily on empathy and pathei-mathos as a means to knowing, both of which attributes are personal, of the immediate moment, and which knowing, as Myatt writes many times, cannot be extracted out from that personal experiencing to form the basis for anything supra-personal be it a denotata or some -ism or some -ology or a philosophy. Hence why, in regard to Myatt's post-2012 writings, the term weltanschauung is more appropriate than philosophy. [3]

For,

> "ontology itself is an abstraction, a denotatum, which empathy and pathei-mathos take us beyond [and] that what applies to terminology such as ontology applies to his use of the acausal and his division of our physis, following his understanding of the Corpus Hermeticum, into masculous and muliebral. That they are also useful denotata to explain what is as it now is and has been but are ultimately discarded by the wordless knowing of empathy and pathei-mathos.
>
> That his comparisons and examples derived from ancient Greek texts and philosophy - most of which he cites in Greek and provides his own translations - are of the insights of some others with which he finds some correlation with his own insights, eschewing as he does in his iconoclasm and resonance with Greco-Roman culture the modern practice in academia of citing works by philosophers of the past few centuries and more recent texts by academics." [4]

As Myatt suggests:

> "The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy." [5]
>
> "[E]mpathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing

places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words. Thus, while some mythoi Greek or otherwise, some mystical traditions ancient or otherwise, some poetry and some metaphysical speculations Greek or otherwise, can or may provide some insights into our physis, their wordfull expression or expressions are subject or have been subjected to exegesis, just as written expressions of religious-type revelations always are; with such exegesis more often than not the geniture of a certitude or certitudes of knowing.

Which returns us to the personal wordless knowing of empathy and its discoverable embedded uncertitude of knowing, with personal virtues such as honour and benignitas one means - an ancient epistêmê - to try to live according to such a wordless knowing, with personal honour a melding, a hermetic ἐναντιοδρομία, of masculous and muliebral thus returning us to the physis that was cleaved asunder and which in others is still being cleaved asunder." [6]

Also, that an appreciation of Being, of the numinous,

> "inclines or can incline an individual to living in a certain way and which way of life naturally inclines the individual toward developing, in a natural way - sans any methodology, praxis, theory, dogma, or faith - certain attributes of character, and which attributes of character include compassion, self-restraint, fairness, and a reasoned, a personal, judgement." [7]

As a commentator noted,

> "One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command.
>
> This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature." [8]

Myatt himself, in 2025, wrote:

> According to my understanding, the basis for individual judgement is the wordless knowing provided by the faculty of empathy combined with accumulated learning from pathei-mathos: from personal, practical, often difficult, harsh, adverse, or life threatening, experiences.
>
> Thus, the judgement is the result of thoughtful personal reasoning and implies fairness, a

balanced view; a personal view and understanding well-described by Heraclitus in fragment 112:

> σωφρονεῖν ἀρετὴ μεγίστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας
>
> Most excellent is balanced reasoning, for that skill can tell inner character from outer.

Hence why, in describing the weltanschauung of pathei-mathos, I used the term σωφρονεῖν (sophronein) as a synonym for such thoughtful personal reasoning, explaining that σωφροσύνη (sophrosyne) as used in that fragment is usually translated as something akin to "soundness of mind, moderation" which, invoking relatively modern concepts such as "mind" and "soundness", distorts the meaning, with σωφρονεῖν in the weltanschauung of pathei-mathos thus a metaphysical Anglicized Greek term requiring no inflective forms.

In contrast, the basis of supra-personal authority, as expressed in a chain-of-command, military, political, governmental, or otherwise, is the acceptance by individuals of the judgement of a 'higher', a supra-personal, authority. That the judgement of some other person or persons is better than, superior to, ours and thus the 'correct' one. [9]

Which quotations effectively summarize Myatt's post-2012 weltanschauung: that it is not an academic-type philosophy based on some binary or any other conceptualization, but is an individual way, the path, of a person behaving and living in the immediacy-of-the moment in a certain manner based on their faculty of empathy and their pathei-mathos, their learning from their experiences with all categorizations ultimately rejected. In this respect, Myatt in his *A Note Concerning Aristotle, Reason, And Virtue* quotes Anaximander and which passage, together with his copious footnotes omitted here, I provide in full in Appendix A, since the passage explains much about Myatt's weltanschauung of pathei-mathos, much about its context, and much about Myatt's scholarship. He begins by quoting (and translating) Aristotle, *Metaphysics*, Book 5, 1015α.

<begin quotation>

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia (materies, ὕλη) has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

For me, the above example from Nicomachean Ethics relates to what I still find to be the vexatious issues of exegesis, of intangibility, of naming or of not naming, since what a name, a denotata, denotes, not only can and does change from century to century, from one no longer existing society to another newer one, but also has a tendency to separate and divide one being or existent from others leading to the development of categories.

According to my understanding an enigmatic quotation attributed to Anaximander expresses this:

> ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
>
> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν

As described in my essay *Anaximander, Imbalance, And Opposites* I interpreted this as:

> < [the] source ... of beings is the un-definitive ...>
>
> Where beings have their origin there also they cease to exist: offering payment to balance, one to another, their unbalance for such is the arrangement of what is passing.

Which understanding is that once what was or appeared to be intangible is denoted by a name it is considered to be a particular being, a 'thing', or existent, and thus becomes distinguishable from other beings, we have concealed, covered-up, its physis, and as Heraclitus described Polemos is pervasive bringing-into-being discord because the process of naming is the genesis of what is perceived to be the opposite of that now named 'thing' or existent, which as Anaximander implied it ceases, for us, to be what it was, something of an intangible mystery. [10]

<end quotation>

Hence, it seems that the particular assumption, by a particular author, about Myatt's weltanschauung that we are discussing is a basal misunderstanding of that weltanschauung, and a misunderstanding possibly derived not only from a failure to study Myatt's other post-2012 writings, such as those in the collection *Axiomata Of Empathy And Pathei-Mathos*, [11] but also from an *idée fixe*: which, according to the writers who have analysed other claims made about Myatt by the same presumptive author, is the belief that Myatt's weltanschauung of Pathei-Mathos is a deception. [2]

Egnatius Severin
2025

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Footnotes

[1] *The Numinous Way of Pathei-Mathos*, seventh edition, ISBN 978-1484096642
° Kindle edition: ASIN B0DWXTNNPY
° Gratis pdf: https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

"The numinous way - the philosophy - of pathei-mathos is based on four principles: (i) that it is empathy and pathei-mathos which can wordlessly reveal the ontological reality both of our own physis and of how we, as sentient beings, relate to other living beings and to Being itself; (ii) that it is denotatum – and thus the abstractions deriving therefrom – which, in respect of human beings, can and often do obscure our physis and our relation to other living beings and to Being; (iii) that denotatum and abstractions imply a dialectic of contradictory opposites and thus for we human beings a separation-of-otherness; and (iv) that this dialectic of opposites is, has been, and can be a cause of suffering for both ourselves, as sentient beings, and – as a causal human presenced effect – for the other life with which we share the planet named in English as Earth." Myatt, *Physis And Being*, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf, p.2

[2] *A Study In Temerous Claims*, 2025, https://davidmyatt.wordpress.com/wp-content/uploads/2025/09/the-early-and-later-david-myatt.pdf

[3] In *Exegesis And Pathei-Mathos*, Myatt wrote in 2023,

> "[M]y personal perceiveration has been for over a decade and remains my weltanschauung of pathei-mathos, which is just some recollections of my experiences and contemplations regarding the loss of loved ones, of working and living on farms in England, and of solitary walks along a sea-shore and in the hills and deciduous woods of rural English Shires.
>
> Given the 'personal horizon' of these recollections and contemplations they cannot, without removing from them their essence of a personal wordless experiencing of the numinous, form the basis for anything supra-personal be it a philosophy or a Way to guide others." *Axiomata Of Empathy And Pathei-Mathos*, p. 43, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

[4] *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos*, p.1. https://perceiverations.wordpress.com/2022/06/16/misunderstanding-myatts-philosophy-of-pathei-mathos/

[5] *The Numerous Way of Pathei-Mathos,* p.6. https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[6] Myatt, 2022. Numinosity, Denotata, Empathy, And The Hermetic Tradition. *Axiomata Of Empathy And Pathei-Mathos*, pp.5-6. https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

[7] p.11, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[8] Rufus Malisius et al, 2025, *An Antinomian Philosophy?* https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an-antinomian-philosophy.pdf

[9] Myatt, 2025, *Individual Judgement, Authority, And Governance*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/impersonal-authority.pdf

[10] A Note Concerning Aristotle, Reason, And Virtue, in *Axiomata Of Empathy And Pathei-Mathos*, pp.10-12, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

[11] *Axiomata Of Empathy And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

Appendix A

Anaximander

An Extract From:
A Note Concerning Aristotle, Reason, And Virtue

Aristotle, Metaphysics, Book 5, 1015a:

ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.

Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia (materies, ὕλη) has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

For me, the above example from Nicomachean Ethics relates to what I still find to be the vexatious issues of exegesis, of intangibility, of naming or of not naming, since what a name, a denotata, denotes, not only can and does change from century to century, from one no longer existing society to another newer one, but also has a tendency to separate and divide one being or existent from others leading to the development of categories.

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According to my understanding an enigmatic quotation attributed to Anaximander expresses this:

> ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
>
> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν
> [Theophrastus/Simplicius]

As described in my essay *Anaximander, Imbalance, And Opposites* [3] I interpreted this as:

> < [the] source ... of beings is the un-definitive [4] ...>
>
> Where beings have their origin there also they cease to exist: offering payment [5] to balance, [6] one to another, their unbalance for such is the arrangement of what is passing. [7]

Which understanding is that once what was or appeared to be intangible is denoted by a name it is considered to be a particular being, a 'thing', or existent, and thus becomes distinguishable from

other beings, we have concealed, covered-up, its physis, and as Heraclitus described Polemos is pervasive bringing-into-being discord because the process of naming is the genesis of what is perceived to be the opposite of that now named 'thing' or existent, which as Anaximander implied it ceases, for us, to be what it was, something of an intangible mystery. [8]

Something, perhaps, that is numinous or which presences the numinous. Hence why, in the weltanschauung of pathei-mathos, [9] the wordless human faculty of empathy is considered to be a way to know and understand the physis of human beings sans denotata, for it is:

"our faculty of empathy which provides or can provide an individual intuition - a wordless-knowing or awareness - of the numinous, and as a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέᾳ/εἶδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation. In the case of a 'revelation' the source is often named as God or a god/the god (θεὸς, ὁ θεὸς) who or which are often described by a myth or mythoi. [10]

David Myatt
March 10th, 2024

Footnotes:

4. Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is meant, although many explanations have been suggested over many centuries including the speculation that 'apeiron' is the first principle, the ἀρχὴ, of beings, with ἄπειρον almost invariably translated by words such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often overlooked, a lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular task, qv. Odyssey: 3.431-435, and my translation:

> ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
> ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
> Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
> ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
> ἄκμονά τε σφῦραν τ᾽ ἐυποίητόν τε πυράγρην,
> οἵσίν τε χρυσὸν εἰργάξετο
>
> Such were his words, and all of his sons occupied themselves with those things
> So that an ox arrived from the fields; the comrades of the vigourous Telemachus
> Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
> Those bronze tools with which he accomplished his art:
> A hammer, anvil and well-made fire-tongs
> Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of beings is 'un-definitive', incapable of resolution because we do not posses the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

5. Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ᾽ ἔριν καὶ χρεώμενα [χρεών]
>
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

6. In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

7. In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?

8. Compare the expression κεκρυμμένον μυστήριον from tractate One, v.16 of the Corpus Hermeticum, and Φύσις κρύπτεσθαι φιλεῖ from Heraclitus fragment 123. The former suggesting "a mysterium esoteric" even to this day - https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/eight-tractates-v2-print.pdf - and the latter suggesting that the natural companion of Physis is concealment, https://davidmyatt.wordpress.com/wp-content/uploads/2024/03/heraclitus-fragment-123.pdf

9. qv. *Introduction: Physis And Being* in *The Numinous Way Of Pathei-Mathos*, 2022, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

10. *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/03/dwm-denotata-empathy-v1b.pdf

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Source:
Axiomata Of Empathy And Pathei-Mathos
https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

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The Alternity Of Allegations
In Reply To A Personal Question

Preface

An extract from a rather lengthy reply to a personal correspondent who recently enquired about how I, an aged man with three-feet to guide him on his travels, [1] now respond to the continuing and increasing allegations made by sundry individuals regarding my past and my post-2012 writings. Some of which allegations are summarized by certain third-parties in texts such as *The Early And The Later Myatt – A Study In Temerous Claims*. [2]

Regarding my varied and various peregrinations, as someone once wrote:

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled
> If at all. Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment. [3]

All citations are *post scriptum*.

David Myatt
JD 2461116.211

ΞΞΞ

The Temerity Of Causal Time

What perhaps a majority of individuals who are passionate, for whatever reason and from whatever motive, about a particular political ideology do not perceive, as I in my thirty years of passionate belief in, and activism on behalf of, one particular ideology did not perceive, is the temporal nature of all causal abstractions. [4] Of how, having been brought-into-being and presenced in some way or in or by someone, they because of their physis naturally change or are changed over causal Time, with many often having a presencing only lasting some decades while others, having been transformed or ameliorated, in some manner, may last a century or more.

Be the causal abstractions ones that emerge from or develope from an ideology, or from an idea or an ideal, or from a passionate personal or group belief or from a personal or group 'revelation', their physis is the same; with abstractions such as nations, nation-States, Empires, oligarchies, tyrannies, and governments, all subject to such change and transformation; to decay, and death.

My fallible view is that this understanding of the physis of causal abstractions is the prehension of wisdom, with wisdom both this ability to perceive, to feel, to know, beyond all causal abstractions and having or having acquired the knowledge to be discerning, based as that knowledge is, again in my fallible opinion, on a particular conscious knowledge regarding our own nature, and our relation to Nature and other human beings: rerum divinarum et humanarum. With an aspect of this knowledge knowing how we human beings are often balanced between honour and dishonour; balanced between ὕβρις and ἀρετή; between our desires, our passions, and our human ability to morally develope ourselves. A balance manifest in our known ability to be able to control, to restrain, ourselves, and thus find and follow a middle way, of ἁρμονίη.

One Personal Answer

But to finally, after much waffle, answer your question regarding the specific matter of allegations. Those who manufacture or propagate them, for instance in regard to a particular person, (the allegationists, to employ a recent neologism) be they individuals or amalgamated as some group, are together with their allegations also subject to this temporal, this causal alternity, of genesis, transformation, amelioration, and death.

But who will remember them and their allegations in a hundred, several hundred, a thousand, years of causal Time? Or even in a decade when, for instance, some other allegations about someone else, or about some others, are made; or when some new Media-made and propagated scandal emerges to divert attention away; or when the society they live in changes or collapses, for whatever reason, and is transformed or replaced?

Is another aspect of wisdom to strive to be beyond one's own temporal limited existence and beyond the causal abstractions that surround one during that limited existence, and thus not be emotive and rather disinterested, regarding what is just fleetingly passing by? As Anaximander is believed to have written, [5]

> ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν
>
> [the] source ... of beings is the un-definitive [6] <...>
> Where beings have their origin there also they cease to exist: offering payment [7] to balance, [8] one to another, their unbalance for such is the arrangement of what is passing. [9]

Such is my perceiveration, now.

ΞΞΞ

[1] Aeschylus, Agamemnon, 79-82

> τό θ᾽ ὑπέργηρων φυλλάδος ἤδηκατακαρφομένης τρίποδας μὲν ὁδοὺς στείχει, παιδὸς δ᾽ οὐδὲν ἀρείων ὄναρ ἡμερόφαντον ἀλαίνει.
>
> Thus, he of great Age, his foliage drying up and no stronger than a child, with three feet to guide him on his travels, wanders - appearing a shadow in the light of day.

[2] https://davidmyatt.wordpress.com/wp-content/uploads/2025/09/the-early-and-later-david-myatt.pdf

[3] TS Eliot, Little Gidding.

[4] As defined somewhat ponderously in the Glossary (Appendix VII) of the seventh edition of my *The Numinous Way Of Pathei-Mathos*,

> An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.
>
> Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic)

and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of something assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites.

The *Numinous Way Of Pathei-Mathos* is available (i) as a printed book: ISBN 9781484096642, (ii) in Kindle format: ASIN B0DWXTNNPY, and (iii) as a gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[5] From my *Anaximander, Imbalance, And Opposites*, pp. 217-220 of *Selected Writings*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf

My notes on my translation are:

[6] Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is meant, although many explanations have been suggested over many centuries including the speculation that 'apeiron' is the first principle, the ἀρχὴ, of beings, with ἄπειρον almost invariably translated by words such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often overlooked, a lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular task, qv. Odyssey: 3.431-435, and my translation:

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> ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
> ἄκμονά τε σφῦραν τ᾽ ἐυποίητόν τε πυράγρην,
> οἵσίν τε χρυσὸν εἰργάξετο
>
> Such were his words, and all of his sons occupied themselves with those things
> So that an ox arrived from the fields; the comrades of the vigourous Telemachus
> Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
> Those bronze tools with which he accomplished his art:
> A hammer, anvil and well-made fire-tongs
> Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of beings is 'un-definitive', incapable of resolution because we do not posses the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

[7] Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent

phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ ́ ἔριν καὶ χρεώμενα [χρεών]
>
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

[8] In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

[9] In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?

All translations by DW Myatt

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Redemption, Belief, And Doubt In The Philosophy Of Pathei-Mathos
Myatt And The Question Of Expiation

Prefatory Note

A study which, in contradistinction to what seems to be the current Media and academic perception of the individual in question, presents a view based on his writings about his philosophy of pathei-mathos and its development.

ooo

An Expiative Weltanschauung?

The Philosophy of Pathei-Mathos, also known as the Numinous Way of Pathei-Mathos, was developed by David Myatt over a period of some seven years, beginning in 2006, and as a consequence of his own pathei-mathos [1] which involved some thirty years of practical involvement in political extremism together with what one academic described as

> "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms." [2]

His pathei-mathos included the suicide, in 2006, of his fianceé which according to his own accounts was the main reason he was moved to re-evaluate his political and religious involvements, his own personality, and his life. In one account he writes:

> "Most important of all, it was not something I did, not something I read or studied or thought, and not some sudden 'revelation' or epiphany related to some religion or to some belief, that fundamentally changed me. Instead, it was something entirely independent of me; something unexpected, traumatic, outside of my control and my experience, involving someone I personally knew, and indeed whom I loved, or as much as I – the selfish survivor – was capable of love.
>
> For would I, without personally suffering that personal trauma, have changed? Would I, without such a personal trauma, have been even capable of discovering and then accepting the truth about myself and the truth about the harsh interpretation of a Way of Life I then adhered to and the truth about an ideology I had previously adhered to and believed in for some three decades? No, I would not. For I was too arrogant; too enamoured with my certitude-of-knowing; far too selfish, and far too vitalized by some ideology or by the dogmatism of a particularly harsh interpretation of some faith. It is little wonder, therefore, that since that personal trauma I have pondered, over and over again, on certain philosophical, ethical, metaphysical, questions; seeking to find at least some answers, however fallible." [3] [4]

In answer to a question asked in 2014 about whether he had any guilt about his past he replied:

> "If by guilt you mean responsibility for some event or act, then yes I accept I was responsible – both directly and indirectly – for causing suffering, during my extremist decades, by what I said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering [...]
>
> In a very personal sense, my philosophy of pathei-mathos is expiative." [5]

This expiation therefore seems to be his answer to a question he posed in 2012:

> "One of the many problems regarding both The Numinous Way and my own past which troubles me – and has troubled me for a while – is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of

honour, a knowledge and understanding of dishonour done, of the suffering one has caused – perhaps before one became such a person of compassion, honour, and empathy – is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are *ὕβρις* and not only result in harm, in people suffering, but also upset the natural balance.

> In truth, I do not know the answer to the question how to so numinously make reparation, propitiation." [6]

A Desire For Spirituality

The years-long development of his philosophy, described in the aptly named *The Development Of The Numinous Way*, [7] led to him realising that his Numinous Way of Pathei-Mathos is "rather intellectual, a perceiveration, lacking as it does something outward, practical, supra-personal, and communal, to presence the numinous and thus affect one's very being in a spiritual way." [8]

Thus he admits that he is perhaps

> "partially at least, a Catholic in spirit – in my heart – though not, most of the time, in words and deeds. For while I intellectually and empathically disagree with the teachings of the Catholic Church on many matters – such as homosexuality, contraception, and on divorcées who have remarried being excluded from Holy Communion (unless they have resorted to a Papal Annulment) – I still find myself in my inner weakness not only sometimes frequenting the Lady Chapel of my nearest RC Church – lighting a candle, kneeling, and in reverent silent contemplative prayer remembering, in the felt presence of The Blessed Virgin Mary, those now dead loved ones such as my mother and father and Sue and Francis, and those other women hurt by my selfishness – but also travelling several times a year to where Gregorian chant is sung and where the Tridentine Mass is celebrated, bringing as such Latin chant and such a Latin Mass still do, in me, a renewed awareness of the numinous and a renewal of such humility as I strive – and sometimes still so often fail – to remember and feel [...]
>
> So I seem to now exist – and have for several years existed – between two worlds: apparently emotionally needing something practical, living, and spiritual beyond myself and my intellectualism, and yet knowing in a rather unemotional manner that it is the way of pathei-mathos, and not Catholicism, which is my weltanschauung [...]
>
> [But] the need for some inner, numinous, sustenance remains; for fulfilling as a lot of classical music – such as the Cantatas of JS Bach – is and are, and fulfilling as walks alone in wild and rural Nature are, I sense a yearning in me for something more: some wordless intimation of the Divine which betakes me so far away from my still egoistic self that I am both awed and humbled again, as I often was in Winter wandering a darkened cloister as a monk in that quiet contemplative

time between Matins and Lauds." [7]

In several of his recent writings he has emphasised that the Numinous Way of Pathei-Mathos is just his own Weltanschauung; is not a conventional philosophy, and that in his writings about various matters his

> "guide, or as some might suggest my bias, is my weltanschauung of pathei-mathos and the axioms of that weltanschauung derived as the axioms were from forty and more years of (mostly practical political and religious) experience 'in the world', and years of reflexion on, and studies regarding, that experience. The answers are thus personal, fallible, and possess no authority whatsoever." [8]

Religion And Exegesis

What Myatt's later writings indicate in relation to religious expiation is what he terms the problem of exegesis.

In his 2023 text *Exegesis And Pathei-Mathos* [9] he wrote that his interpretation of the Gospel of John [10] inclined him to suggest that Johannine Christianity was

> "the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from past moralistic interpretations.
>
> My interpenetration of that text is however just one of thousands over centuries with many of those other interpretations, of that and the other Gospels and the Scriptures in general, causing schisms, conflicts, and accusations of heresy as in the case of the Alexandrian priest Arius (born c.250, died 336 AD) who voiced an interpretation of the difference between the denotatum θεὸς and the denotatum ὁ θεὸς in, for instance the Gospel of John, leading to that interpretation being denounced as heretical.
>
> Which returns us to the problems of exegesis and denotata, and the axioms of my weltanschauung of pathei-mathos..."

Then, in their original language, he proceeded to give a quotation from the Quran (Ayat 63 of Surah 25), a fragment of a poem by Sappho, and The Gospel According To Matthew 5: 3–10, followed by his own translations, writing that "[those] interpretations of mine illustrate the problems of exegesis, and why my preference, now and for over a decade, is and has been for the wordless perceiverations of empathy and of a personal pathei-mathos."

In his later text *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, he wrote:

> "One of the many questions I have saught to answer over the past decades concerns religion, exegesis, and the Fallacy Of Appeal To Authority; and in particular regarding religions which rely on written texts such as in the matter of Christianity the texts of the New Testament, the oldest of which were written in Hellenistic Greek.
>
> However, and again in the matter of Christianity, most of the followers of that religion depended on, and depend upon, translations of such written texts with, for example, Ministers and preachers and others quoting whatever translation(s) they accepted or accept when sermonizing about Christianity. In effect, therefore, they were mostly unknowingly committing the Fallacy Of Appeal To Authority with regard to the translation or translations they accepted or accept as their authority. In effect, their faith, their belief, was and is rooted in others, not in their own research using primary sources and on logical deductions based on that research.
>
> in the matter of Christianity this committance of the Fallacy Of Appeal To Authority resulted in accusations of heresy, in schisms, in reformation, counter-reformation, with the attendant

> conflicts, intolerance, personal suffering, imprisonment, and deaths. Basically because one side believed (often fanatically, as in the matter of Cromwellian English Puritans) that they were 'right' and doing God's work. Was Cromwell, for example, or any of his followers, familiar with the Hellenistic Greek text of the New Testament and did their own translations of those texts and thus made decisions based on such translations? Or did they simply accept some translation or translations as their authority and thus committed the Fallacy Of Appeal To Authority?
>
> Which questioning was one reason I developed my individualistic philosophy (pedantically, weltanschauung) of pathei-mathos where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us." [11]

A Resolution?

The conflicting need for some supra-personal spirituality to presence the numinous within and the knowledge regarding how exegesis of religious texts can and does cause and has caused conflict and suffering has, as some recent writings by Myatt apparently reveal, been solved.

In his *One English Early Morning*, written in September 2025, he asked then answered the question that had perplexed him for over a decade:

> "Is the answer, or an answer, embedded in a religious weltanschauung which guides and has for centuries guided many others and which offer modes of personal expiation for suffering-causing deeds done? Is an answer in music such as in some compositions by JS Bach and Vivaldi? Is an answer embedded in my weltanschauung timorously termed the 'numinous way of pathei-mathos' and in the ἀπόλογος titled *Understanding And Rejecting Extremism*? Or is an answer already wordlessly presenced within me in particular and incurable physical afflictions of old-age and hence in an acceptance of the need of and a gentle gratitude for the kindness of others?
>
> How to know, how to choose, without a particular Certitude-of-Knowing? All I sense now as, outside, life-bringing rain begins to fall on the dry soil around, are the empathic answers of a personal love, of a personal Uncertitude-of-Knowing, seeding as they can, in my experience, a tolerance and a certain humility; healing as such love and humility does and has done the impersonal hatred, the impersonal intolerance, and the impersonal prejudice that afflicted me for forty or so years and which, often encoded by denotata, seems to still afflict so many others despite our centuries-old human culture of pathei-mathos." [12]

Selann Ibotæ
February 2026

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[1] Pathei-Mathos, πάθει μάθος, is described by Myatt in Appendix VII of the seventh edition of his book *The Numinous Way Of Pathei-Mathos* in the following terms:

> "The Greek term πάθει μάθος derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning learning from adversary, or wisdom arises from (personal) suffering; or personal experience is the genesis of true learning.
>
> When understood in its Aeschylean context, it implies that for we human beings pathei-mathos possesses a numinous, a living, authority. That is, the understanding that arises from one's own personal experience - from formative experiences that involve some hardship, some grief, some personal suffering - is often or could be more valuable to us (more alive, more relevant, more meaningful) than any doctrine, than any religious faith, than any words/advice one might hear from someone else or read in some book.

> Thus, pathei-mathos, like empathy, offers we human beings a certain conscious understanding, a knowing; and, when combined, pathei-mathos and empathy are or can be a guide to wisdom, to a particular conscious knowledge concerning our own nature (our physis), our relation to Nature, and our relation to other human beings, leading to an appreciation of the numinous and an appreciation of virtues such as humility and εὐταξία."
>
> Printed version: ISBN-13: 978-1484096642
> Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[2] Kaplan, Jeffrey. *Encyclopedia of White Power: a Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000, p. 216ff; p.512f.

[3] *The Consolation Of A Viator*, included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. ISBN 978-1502396105. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2014/10/one-vagabond-pathei-mathos.pdf

[4] A similar sentiment is expressed in his 2012 essay *Pathei-Mathos: Genesis of My Unknowing*,

> "There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.
>
> Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all.
>
> Instead, it was a gift offered to me by two others - the legacy left by their tragic early dying. That it took not one but two personal tragedies - some thirteen years apart - for me to accept and appreciate the gift of their love, their living, most surely reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism." Included in the archive (pp.670-671) of his website (2012-2023) at https://davidmyatt.files.wordpress.com/2024/02/davidmyatt-website-feb24.pdf

[5] *Some Questions For DWM*, included in *One Vagabond In Exile From The Gods*, op.cit.

[6] *Numinous Expiation,* 2012. Included in *A Necessary Remembering*, https://davidmyatt.wordpress.com/2026/02/22/a-very-necessary-remembering/

[7] Included in the archive (pp.559-562) of his website, op.cit.

[8] *Catholic Still In Spirit?*, 2015. https://davidmyatt.wordpress.com/numinous-expiation/a-catholic-still-in-spirit/

[9] *Individual Judgement, Authority, And Governance*, 2025. Included in *The Application Of The Numinous Way*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/10/applying-the-numinous-way.pdf

[10] *The Gospel According to John, Translation And Commentary, Volume I, Chapters 1 - 5*, 2017. https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf

[11] *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, 2024. https://davidmyatt.wordpress.com/

wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

[12] *One English Early Morning*, 2025. https://davidmyatt.wordpress.com/2025/09/03/one-english-early-morning/

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A Portent?

After years of neglect in academia it appears that Myatt's rejection of extremism and development of a modern philosophy, what he now terms a personal weltanschauung, has received some attention. The book, *Contemporary Far-Right Culture: The Art, Music, and Everyday Practices of Violent Extremism* by Marc-André Argentino, Amarnath Amarasingam, published by Taylor & Francis in Sep 2025, ISBN 978-1032546155 , has what the authors term 'a case study', albeit a brief one, devoted to David Myatt. The following screenshot captures the gist:

This vision also testifies to Myatt's racism. In the previously mentioned pamphlet on violent leaderless resistance, Myatt mentioned diverse enemies – the dangerous out-group – that include "Zionists."[75] In his view, society's decline was directly connected to the presence of Jews and other minority groups in Europe, especially the UK, thus becoming key actors to target with violent actions.

Although philosophy clearly shaped Myatt's and ONA's violent ideology, such a case study can also provide a different positive angle on the impact of philosophy on extremism. Interestingly, Myatt himself has argued that philosophy healed him from extremism. By developing a personal philosophy, named "Pathei Mathos," which openly recalls ancient Greek philosophy in its words and doctrines, Myatt rejected any form of violent extremism. In particular, he renounced "the national-socialism of Adolf Hitler" as "un-wise, based on a mis-understanding of human nature."[76]

This critique is based on his more general discussion on the concept of abstraction, which indirectly recalls the historical Nazi and Fascist weaponisation of Plato's philosophy. It is probable that Myatt's treatment of the concept comes from the influence of Nietzsche and his anti-Platonism. According to Nietzsche, abstractions "originate by equating what is unequal," from "arbitrarily dropping the individual differences,"[77] and they become problematic because they are projected as the underlying causes of individuals, as in the case where honesty is projected as the cause for honest behaviours and used as an explanatory principle.[78] Myatt similarly recognises the problem of using abstractions for evaluating individual worth and considers this approach as a defining element of National Socialism.[79] In particular, he argued that:

> Identity became a matter of individuals being classified – by themselves, others, and by the State – according to certain chosen abstract criteria based on "race" and heritage.[80] The error of abstractionism – of using existing abstractions and manufacturing other abstractions and using these as the source of ethics, of judgement, and so ascribing a value to them – is the error of *Ὕβρις*.[81]

The conclusion he draws from this analysis of abstractions is that "the enforced herding of people into concentration camps on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman."[82] More generally, he opposed racial war and political violence "because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction."[83]

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Some of the citations are:

74. Myatt, *Some Recollections of a Wyrdful and Extremist Life*, 91.
75. Myatt, *A Practical Guide to the Strategy and Tactics of Revolution*, 21.
76. David Myatt, *Analysing and Rejecting National Socialism*, 2012, 5.

79. Myatt, *Analysing and Rejecting National Socialism*, 8.
80. Myatt, *Analysing and Rejecting National Socialism*.
81. Myatt, *Analysing and Rejecting National Socialism*, 9.
82. Myatt, *Analysing and Rejecting National Socialism*, 8.
83. Myatt, *Analysing and Rejecting National Socialism*, 10.

The authors conclude:

> As the case study of David Myatt has highlighted, the weaponisation of philosophy by the contemporary far-right is a concerning reality that needs careful evaluation. Myatt's philosophical beliefs have shaped the ideologies of terrorist and extremist organisations, especially ONA, which have a deep impact on transnational far-right thinking. In his words, philosophy has constituted a core factor in his pathway to radicalisation. However, it is worth mentioning that philosophical thinking also helped Myatt to reject violent extremism and counter far-right narratives and ideas.

The book may be a current exception to the now established rule regarding how Myatt should be and is being and has been perceived in academia and indeed elsewhere, or it may portend a more scholarly approach to a much vilified, and in our view misunderstood, modern philosopher who learned his trade not in academia but through a personal pathei-mathos.

Tau Sigma Omicron
March 2025

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Two of the works by Myatt cited above are available on his weblog in pdf format and in one case as a printed book.

° *Some Recollections of a Wyrdful and Extremist Life*, (i) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf (ii) Printed version ISBN 9781484110744
° *Analysing National Socialism*, gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

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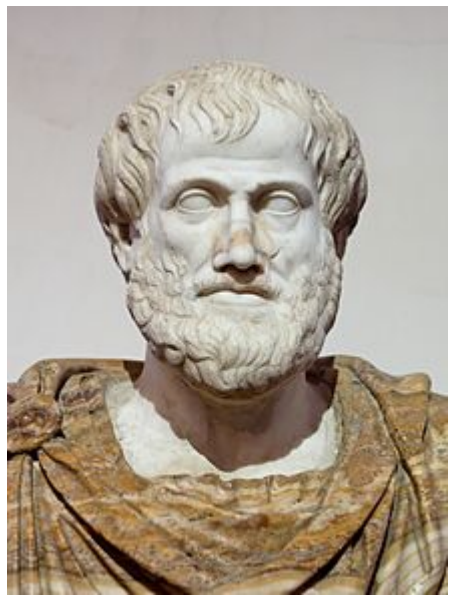
Some Signs Of Our Era



Aristotelis Hermeneutica Analytica Elenctica ex recensione Immanuelis Bekkeri seorsum edita
1843

Ἔστι δὴ τῶν ἐν τῷ διαλέγεσθαι λόγων τέτταρα γένη, διδασκαλικοὶ καὶ διαλεκτικοὶ καὶ πειραστικοὶ καὶ ἐριστικοί· διδασκαλικοὶ μὲν οἱ ἐκ τῶν οἰκείων ἀρχῶν ἑκάστου μαθήματος καὶ οὐκ ἐκ τῶν τοῦ ἀποκρινομένου δοξῶν συλλογιζόμενοι (δεῖ γὰρ πιστεύειν τὸν μανθάνοντα), διαλεκτικοὶ δ´ οἱ ἐκ τῶν ἐνδόξων συλλογιστικοὶ ἀντιφάσεως, πειραστικοὶ δ´ οἱ ἐκ τῶν δοκούντων τῷ ἀποκρινομένῳ καὶ ἀναγκαίων εἰδέναι τῷ προσποιουμένῳ ἔχειν τὴν ἐπιστήμ (ὃν τρόπον δέ, διώρισται ἐν ἑτέροις), ἐριστικοὶ δ´ οἱ ἐκ τῶν φαινομένων ἐνδόξων, μὴ ὄντων δέ, συλλογιστικοὶ ἢ φαινόμενοι συλλογιστικοί.

Περὶ μὲν οὖν τῶν ἀποδεικτικῶν ἐν τοῖς Ἀναλυτικοῖς εἴρηται, περὶ δὲ τῶν διαλεκτικῶν καὶ πειραστικῶν ἐν ἄλλοις· π δὲ τῶν ἀγωνιστικῶν καὶ ἐριστικῶν νῦν λέγωμεν.

"Rational discourse can be divided into four categories: didactic, dialectical, peirastic, and eristic..."

It is no longer surprising, for me and for a minority of others, how many people in this modern technological age:

§ seem to lack the ability to use logical reasoning when writing about or discussing a subject;
§ do not research a subject for themselves using scholarly methodology and primary sources;
§ commit fallacies of reasoning such as appeal to authority and ad populum; {1}{2}
§ use an Internet resource such as 'wikipedia' as a source of information about a subject even though it is a tertiary source and thus is based on interpretive secondary sources.

Scholarship And Primary Sources

For centuries in the West, primary sources - not secondary nor tertiary sources - have been regarded as the means for an individual to acquire a scholarly, an unbiased, knowledge of a subject, or a person, or a group or of some event historical or otherwise.

Primary sources include contemporaneous manuscripts, books, writings, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials that individuals have used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. The more primary sources used the more scholarly the work, with the criteria of scholarship being: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Secondary sources are those whose authors have not used only primary sources and drawn logical conclusions from those primary sources, but who reference and use the opinions, the interpretations and the conclusions of others, and/or who present their own opinion, interpretation, of a scholarly work or works by an author or authors who has or have only used primary sources.

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by study.

Scholarly (skǫ·lărli), *a.* [f. SCHOLAR + -LY 1.]
Not in Johnson or Todd.
Pertaining to, or characterizing, a scholar; befitting, or natural to, a scholar; learned, erudite.

Learned:

2. Of a person: In early use, that has been taught; instructed, educated. In later use with narrowed sense: Having profound knowledge gained by study, esp. in language or some department of literary or historical science; deeply-read, erudite. Const. *in*. † *of*. (Superseding the earlier LERED.)
Learned society: a society formed for the prosecution of some branch of learning or science.

However, in this era where the interpretations, the opinions, the often fallaciously made conclusions, of others are readily available by means of printed articles and books, by the Media, and by mediums such as the Internet, this personal, scholarly, rational, slow way to acquire a balanced knowledge and understanding of a subject is a dying, unpopular, Cræft {3} even in academia. For the designation 'academic' in this era does not necessarily imply that a person who is employed in academia is learned, erudite, in a particular subject. Instead, it is often the case that a published work by a modern academic is not based on their own detailed scholarly research using primary sources but on the opinions and/or on the conclusions and/or the interpretations of others, and thus often on fallacies such as Appeal to Authority. {1}

The Ability Of Logical Reasoning

An illustration of how the ability to use logical reasoning seems to have declined in the past hundred or more years are questions about Euclidean geometry asked of candidates for entry into the Royal Military College, Sandhurst, in the 1860s. For Euclid's Στοιχεῖα dating from c.300 BCE is a masterpiece of logical reasoning. It begins with definitions and axioms; then propositions are stated with the necessary logically derived proof of the propositions. In the English-speaking world textbooks such as the one titled *The Elements of Euclid*, first published in 1862 with reprints published until 1903, were used in schools and centres of learning in order to develop the ability of logical reasoning.

AXIOMS.

1. Things which are equal to the same thing are equal to one another.

2. If equals be added to equals the wholes are equal.

3. If equals be taken from equals the remainders are equal.

4. If equals be added to unequals the wholes are unequal.

5. If equals be taken from unequals the remainders are unequal.

6. Things which are double of the same thing are equal to one another.

7. Things which are halves of the same thing are equal to one another.

8. The whole is greater than its part.

9. Magnitudes which can be made to coincide with one another are equal to one another.

[This method of placing one geometrical magnitude upon a second is called the method of **superposition**, and the first magnitude is said to be **applied** to the other.]

10. Two straight lines cannot enclose a space.

This axiom should be extended thus:
If two straight lines coincide in two points, they must coincide both beyond and between these points.

11. All right angles are equal to one another.
[This axiom admits of proof; see Note to I. 14.]

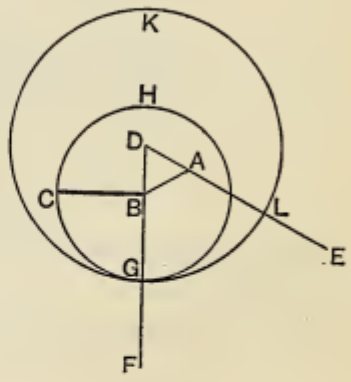
12. If a straight line meet two straight lines, so as to make the two interior angles on the same side of it together less than two right angles, these straight lines, being continually produced, shall at length meet on that side on which are the angles which are less than two right angles.

Proposition 2. Problem.

From a given point to draw a straight line equal to a given straight line.

Let A be the given point, and BC the given straight line:
it is required to draw from the point A *a straight line equal to* BC.

Construction. Join AB, [*Post.* 1.
and on it describe the equilateral triangle DAB, [I. 1.
and produce the straight lines DA, DB to E and F. [*Postulate* 2.
With centre B and radius BC, describe the circle CGH,
meeting DF at G. [*Postulate* 3.
With centre D and radius DG, describe the circle GLK,
meeting DE at L. [*Postulate* 3.
AL shall be equal to BC.



Proof. Because the point B is the centre of the circle CGH,
BC is equal to BG. [*Definition* 15.
Also because D is the centre of the circle GLK,
DL is equal to DG; [*Definition* 15.
and DA, DB parts of them are equal; [*Definition* 23.
therefore the remainders AL, BG are equal. [*Axiom* 3.
But it has been shewn that BC is equal to BG;
therefore AL and BC are each of them equal to BG.
But things which are equal to the same thing are equal to one another. [*Axiom* 1.

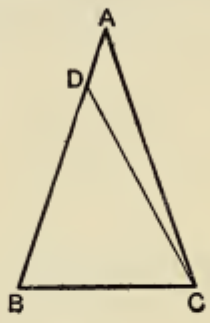
Therefore AL is equal to BC.

Wherefore *from the given point* A *a straight line* AL *has been drawn equal to the given straight line* BC. [Q.E.F.

Proposition 6. Theorem.

If two angles of a triangle be equal to one another, the sides also which subtend, or are opposite to, the equal angles, shall be equal to one another.

Let ABC be a triangle, having the angle ABC equal to the angle ACB:
then the side AC *shall be equal to the side* AB.



Construction. For if AC be not equal to AB, one of them must be greater than the other.

Let AB be the greater, and from it cut off DB equal to AC the less, [I. 3.
and join DC.

Proof. In the triangles DBC, ACB,
because { DB is equal to AC, [*Construction.*
and BC is common to both triangles,
and the angle DBC is equal to the angle ACB, [*Hypothesis.*
therefore the triangles are equal in all respects, [I. 4.
the less to the greater; which is absurd. [*Axiom* 8.
Therefore AB is not unequal to AC, that is, it is equal to it.

Wherefore, *if two angles, etc.* [Q.E.D.

Corollary. Every triangle, which has three equal angles, is also equilateral.

Hence why candidates for Sandhurst were asked questions such as the following in order to show their ability to use logical reasoning.

1. Make a triangle of which the sides shall be equal to three given straight lines, *but any two whatever of these must be greater than the third.*

How does the construction in this proposition fail when the condition in italics is not fulfilled.

2. To a given straight line apply a paralellogram which shall be equal to a given triangle, and have one of its angles equal to a given rectilineal angle.

Could a rectangle be described on a line of any magnitude equal to any given equilateral triangle.

1. Describe an equilateral and equiangular pentagon about a given circle.

Compare the areas of the equilateral and equiangular pentagons inscribed in, and circumscribed about, the same circle.

2. When, according to Euclid, are four geometrical magnitudes proportional? Prove that triangles which have the same altitude are to one another as their bases.

Show that every trapezium is divided by its diagonals into four triangles which are proportional to one another.

How many people living in the West - from candidates to the Armed Forces, to politicians, journalists, academics, 'experts' and lay people who pontificate about a subject they have not personally researched in a scholarly manner using primary sources - could answer questions such as the above? How many could logically present arguments for their publicly expressed opinions and beliefs regarding a subject or a person?

Very few, with the majority committing fallacies of reasoning such as appeal to authority and ad populum, and/or supinely using an Internet resource such as 'wikipedia' as a source of information regarding a subject about which they are publicly expressing opinions.

Conclusion

This inability, by those publicly pontificating about a subject or about a person, to use logical reasoning, to not personally undertake research using scholarly methodology and primary sources; this committal of fallacies of reasoning such as the appeal to authority and ad populum, and this use an Internet resource such as 'wikipedia' as a source of information about a subject or a person, is not only an indictment of our modern era and societies but also of how far our modern societies, despite their often mandatory schooling of children and their tertiary educational system, is a departure from the cultured, rational, way of personally acquiring a balanced knowledge and understanding of a subject or of a person.

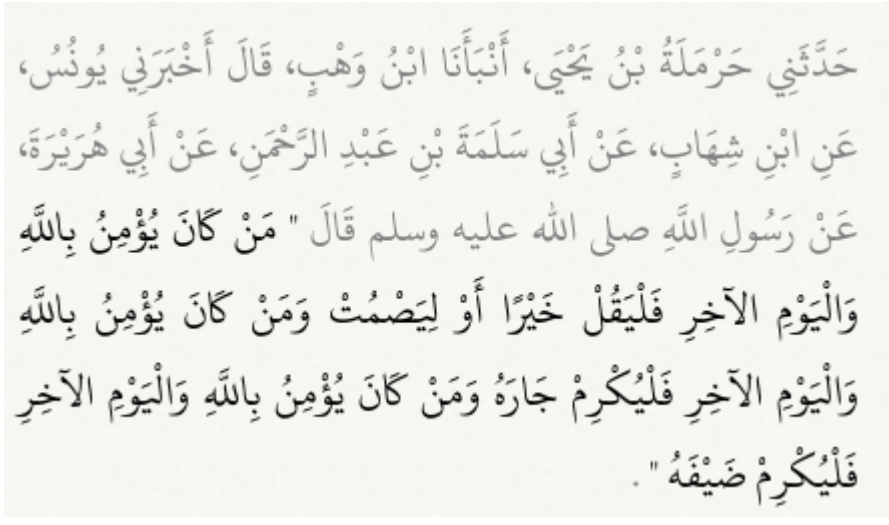
In many respects such public pontificating is often reminiscent of the 'witch trials' in less enlightened times when individuals were accused of witchcraft based on hearsay and statements by those motivated either by an ignoble zealotical religious belief and/or because of some personal ignoble reason. {4} In our era, it is often adherence to some political belief, or a lack of the ability to use reason and personal research as a personal guide.

Whatever the cause, there is a 'following of the crowd', or a naive believing in what some 'authority' or 'expert' or spokesperson of some government or policy group or secondary source or some medium such as a newspaper or some digital resource such 'wikipedia' or 'social media' states about a subject, a topic, or about a person.

That is, there is the same unfairness, the same lack of reasoning, the same use of rumours, as occurred during those witch trials. Will we human beings, therefore, ever *en masse* adopt the maxim of being fair, honourable, and thus remain silent about what we personally have no rationally acquired or direct personal knowledge of?

For, thousands of years ago, Sophocles wrote: οὐκ οἶδ᾽ ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ, "I do not know, [and] about things I cannot judge for myself, I prefer to be silent." (Oedipus Tyrannus, 569)

Similarly, centuries later, and in a Hadith, it was recounted that the Prophet Muhammad said: "He who believes in Allah and the Last Day should either speak honourably or be silent..." (Muslim ibn al-Hajjaj al-Naysaburi, Book 1, 47a)

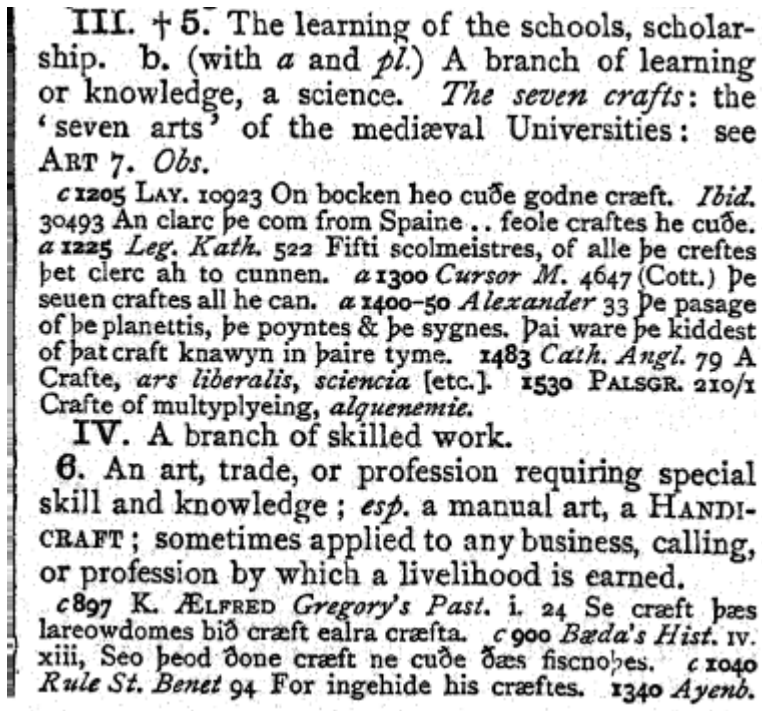


حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ " .

Haereticus The Grandmother
March 2024 CE
27 Shaban 1445 AH

{1} Cræft: this older spelling implies more than the modern usage associated with the word 'craft'.

Cræft



III. † **5.** The learning of the schools, scholarship. **b.** (with *a* and *pl.*) A branch of learning or knowledge, a science. *The seven crafts*: the 'seven arts' of the mediæval Universities: see ART 7. *Obs.*

c **1205** LAY. 10923 On bocken heo cuðe godne cræft. *Ibid.* 30493 An clarc þe com from Spaine .. feole craftes he cuðe. *a* **1225** *Leg. Kath.* 522 Fifti scolmeistres, of alle þe creftes þet clerc ah to cunnen. *a* **1300** *Cursor M.* 4647 (Cott.) Þe seuen craftes all he can. *a* **1400–50** *Alexander* 33 Þe pasage of þe planettis, þe poyntes & þe sygnes. Þai ware þe kiddest of þat craft knawyn in þaire tyme. **1483** *Cath. Angl.* 79 A Crafte, *ars liberalis, sciencia* [etc.]. **1530** PALSGR. 210/1 Crafte of multyplyeing, *alquenemie.*

IV. A branch of skilled work.

6. An art, trade, or profession requiring special skill and knowledge; *esp.* a manual art, a HANDICRAFT; sometimes applied to any business, calling, or profession by which a livelihood is earned.

c **897** K. ÆLFRED *Gregory's Past.* i. 24 Se cræft þæs lareowdomes bið cræft ealra cræfta. *c* **900** *Bæda's Hist.* IV. xiii, Seo þeod ðone cræft ne cuðe ðæs fiscnoþes. *c* **1040** *Rule St. Benet* 94 For ingehide his cræftes. **1340** *Ayenb.*

{2} The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a modern statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The opposite of the appeal to authority is personal research by scholarly means of a subject, or of person, using only primary sources.

{3} The fallacy of ad populum is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

{4} The trials at Salem, Massachusetts, have been well-described. For an account of the less well-known Scottish

trials, qv. Julian Goodare, *The Scottish Witch-Hunt In Context*. Manchester University Press, 2002.

An account from 1696, a year after the execution by hanging and then by bonfire of Katherine Campbell, replete with the prejudices, intolerance, and the religious fervour of the period, is provided in the reprint titled *A History Of The Witches Of Renfrewshire* published in 1877. For example:

> II.—Albeit witchcraft be the greatest of crimes, since it includes in it the grossest of heresies, and blasphemies, and treasons against God, in preferring to the Almighty his rebel and enemy, and in thinking the devil worthier of being served and reverenced, and is accompanied with murder, poisoning, bestiality, and other horrid crimes: yet I conclude only from this, that when witches are found guilty, they should be most severely punished, not with scourging and banishment, as the custom of Savoy was related to be by Gothofred, hoc tit. but by the most ignominious of deaths. Yet from the horridness

The Christian religious fervour of belief of the era is evident in such passages as:

> But that there are witches, and that they are punishable capitally, not only when they poison or murder, but even for enchanting and deluding the world, is clear by an express text, Exod. xxii. verse 18.,—"Thou shalt not suffer a witch to live." And it is observable, that the same word which expresses a witch here, is that which is used in Exod. vii. to express those magicians who deluded only the people by transforming a rod into a serpent, as Moses had done, though no person was prejudged by their cheat and illusion. Likeas, Lev. xxix. and 27. It is ordained that "a man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Which laws were in such observation amongst the Jews, that the witch of Endor, 1 Sam. xxviii., was afraid to use her sorcery before the king, because the king had cut off those who had familiar spirits and wizards out of the land. And so great indignation did the eternal God bear to this sin, that he did destroy the ten tribes of Israel because they were addicted to it.

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Introduction

The title of this compilation is taken from a section of one of the included items. As described in that section:

> The now widely propagated and widely believed in phantasy that DM=AL is a similitude, an allegory, for our modern times. The advent of modern, accessible, often impersonal, and rapid means of communication such as the Internet, and now 'social media' and 'podcasts', has allowed the widespread dissemination by not only individuals of their personal opinions, of rumours, but also of propaganda by groups, by organizations, and by governments, where by propaganda is meant a concerted effort to distribute a particular point of view, or belief, or doctrine, or phantasy, or a particular interpretation of events or of people or of an individual.
>
> It has become apparent that, in this milieu where anonymous individuals can express their personal opinions, make and repeat allegations, that the civilized rules of rational discourse, of debate, and of logical reasoning, are often if not mostly ignored, with propaganda often assumed by many individuals to be fact because they for whatever reason do not doubt what they read or hear but also do not doubt the motives of those distributing propaganda or those expressing their personal opinions as if they were fact. *A Modern Phantasy About A Man*

As described in *A Prejudice By Any Other Name,* included in Part One, the phantasy now includes the allegations (i) that Myatt's public rejection of his former political views and (ii) that all of his post-2012 writings are a deception by a devious person.

Several of the included texts have green text (of variable hues) on a black background which, according to one of their authors, is a *homage* to

> the 'dumb computer terminals' before the public Internet (World Wide Web) and the advent of 'personal computers' usually connected to the Internet via a dial-up modem. In those days the dumb terminals connected to a large mainframe computer or later on to machines such as the IBM S390.
>
> Most research in those days was still done through long hours in libraries and finding and personally talking to people who possessed knowledge about a certain matter or subject.

A major difference, now, is that the 'research' that most people do regarding a person of interest is via the medium of the Internet involving as that does reading the opinions of others often found by using the ubiquitous 'google search engine' and then reading the tertiary source, a so-called "Free Encyclopedia" that anyone can edit, that such a 'search engine' invariably has as its first result regarding that person. Hence the committal by most people of the fallacy of the appeal to authority, a fallacy described in footnote {2} of *Some Signs Of Our Era*, included here as an Appendix.

It is interesting to speculate why Myatt has been subject to so many allegations over so many years by so many people and so many organizations including those sponsored by governments, such as the Mapping Militants Project (MMP) funded by the US Department of Defence; [1] why so many believe that anyone who counters the allegations is Myatt himself; [2] and why someone in academia could write, without presenting any evidence and only last year, that Myatt is 'notorious' for reading and responding to nearly every single word written about him when his responses, such as *The Alternity Of Allegations*, included in Part Two of this compilation, are few and far between. Perhaps the answer is, at least partially, provided in *The Trouble With Mr Myatt*, also included in Part Two, whose authors write that it may be the antinomian nature of his post-2012 philosophy of pathei-mathos [3] which

> "replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the

> beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature."

That several of those active in academia now publicly claim that Myatt's philosophy of pathei-mathos is a deception by a devious person, and thus should not be taken seriously, certainly seems indicative.

Ivanus Barthul
March 2026
Second Edition

[1] Their published claims about Myatt are analyzed in the *An Establishment Orthodoxy* section of *A Modern Phantasy About A Man*, which is included in this compilation.

[2] As noted in footnote {10} of A *Story Of Infiltration And Extremism* - which is included in Part One of this compilation - among those accused, without any evidence of course, of being Myatt are Egnatius Severin, Gelis Sangster, Rachael Stirling, R. Parker, Wikipedia's "Coolmoon", Internet Archive's "rigel7", Bluesky's "Oxfordian23" and "sol73omega". No doubt we will now be added to that list.

[3] The philosophy is described in Myatt's *The Numinous Way of Pathei-Mathos*, available (i) in a Kindle edition ASIN B0DWXTNNPY , (ii) as a printed book, ISBN 9781484096642 , and (iii) as a gratis pdf file, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

A Modern Phantasy About A Man

Introduction.
I. An Establishment Orthodoxy.
II. A Similitude For Our Times.
Appendix I. A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.
Appendix II. Research, Primary Sources, And Pathei-Mathos.

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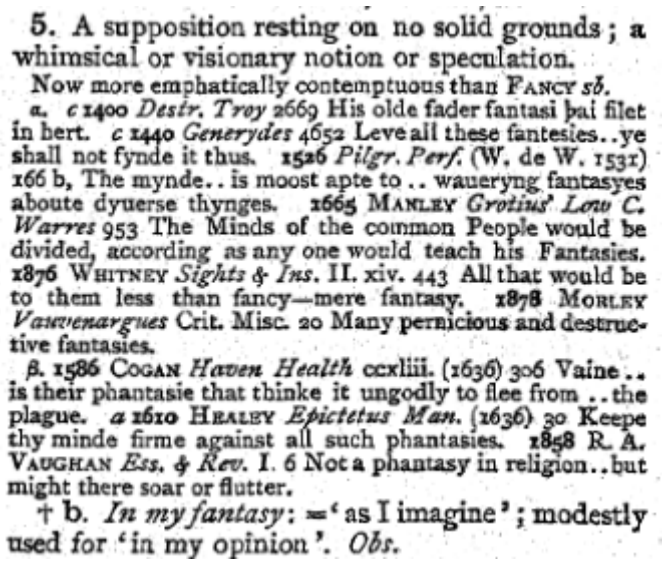
Introduction

A phantasy is an illusionary appearance; a supposition resting on no solid ground; a delusionary imagining; something fictional that is believed to be real or true.



5. A supposition resting on no solid grounds; a whimsical or visionary notion or speculation.
Now more emphatically contemptuous than FANCY *sb.*
a. *c* 1400 *Destr. Troy* 2669 His olde fader fantasi þai filet in hert. *c* 1440 *Generydes* 4652 Leve all these fantesies..ye shall not fynde it thus. 1526 *Pilgr. Perf.* (W. de W. 1531) 166 b, The mynde.. is moost apte to .. waueryng fantasyes aboute dyuerse thynges. 1665 MANLEY *Grotius' Low C. Warres* 953 The Minds of the common People would be divided, according as any one would teach his Fantasies. 1876 WHITNEY *Sights & Ins.* II. xiv. 443 All that would be to them less than fancy—mere fantasy. 1878 MORLEY *Vauvenargues* Crit. Misc. 20 Many pernicious and destructive fantasies.
β. 1586 COGAN *Haven Health* ccxliii. (1636) 306 Vaine.. is their phantasie that thinke it ungodly to flee from .. the plague. *a* 1610 HEALEY *Epictetus Man.* (1636) 30 Keepe thy minde firme against all such phantasies. 1858 R. A. VAUGHAN *Ess. & Rev.* I. 6 Not a phantasy in religion..but might there soar or flutter.
† b. *In my fantasy*: = 'as I imagine'; modestly used for 'in my opinion'. *Obs.*

The man in question is David Myatt. The phantasy is not only that David Myatt is 'Anton Long' of O9A infamy, but also (i) that since 'Anton Long' (AL) promoted deception and misdirection, David Myatt (DM) is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, {1} part of a diabolical plan, and (ii) that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is probably DM himself, and (iii) that DM spends almost every day searching for his name on the internet and on social media, and (iv) he posts on social media using a variety of pseudonyms in order to contradict the phantasy and to post links to his post-2012 writings, and (v) that there is an academic consensus that DM=AL, and (vi) that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

This phantasy is prevalent on the Internet and is particularly spread by means of 'social media' with believers in the phantasy often incorrectly claiming that "there is a clear academic consensus that DM=AL".

The phantasy, like most phantasies, does not require evidential facts to support it for it relies on belief and on fallacies such as the fallacy *ad populum* {2} and the fallacy of *appeal to authority*. {3} Thus in the phantasy the protagonists are 'the infallibles', the true believers, while the antagonist is evil nazi Myatt. The phantasy has been and is being promoted by the große Lüge technique which where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented.

In addition, as noted in chapter I, since 2018 the phantasy that DM=AL has become the Establishment {4} orthodoxy regarding Mr Myatt.

Haereticus Reputandus & Ivanus Barthul
March 2026

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{1} A recent (2025) expression of this claim of Myatt being deceptive is the MA thesis titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*. The claims are examined in detail in *The Early And The Later Myatt: A Study In Temerous Claims*, https://archive.org/download/the-early-and-later-david-myatt/the-early-and-later-david-myatt.pdf
The authors of that study conclude that

> "what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a 'devious person', and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world.
>
> The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be 'deceptive' with Myatt regarded as a 'devious person'. Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of *non causa pro causa*."

{2} The Fallacy of Ad Populum is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

{3} The Fallacy of Appeal to Authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources. Furthermore,

> "What is noticeable is that in recent decades there have been attempts to redefine certain fallacies, an example being the appeal to authority, which is citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one.
>
> In the matter of the fallacy of appeal to authority the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which

statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion." Appendix II, Research, Primary Sources, And Pathei-Mathos.

{4} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America, the governments of Europe and some other countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded or government supported special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by the mainstream Media or by special-interest advocacy groups.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of or supportive of (consciously or otherwise) the Establishment.

I.
An Establishment Orthodoxy

A recently republished item by one of the many 'policy groups' dealing with 'extremism' and funded by agencies or departments of Western governments and/or by multinational corporations such as Microsoft, contained a section about David Myatt. The item was in the Order of Nine Angles (O9A, ONA) part of Mapping Militant Organizations and originally dated from 2022, with the policy group in question, Mapping Militants Project, (MMP) largely funded by the US Department of Defence.

The item will be examined here since it adheres to and propagates and is an example of what since 2018 has become the Establishment orthodoxy about Myatt as evident (i) in other items by such policy groups with sections on the O9A such as the Counter Extremism Project, the Institute for Strategic Dialogue, and the Combating Terrorism Center, and (ii) in the article about Myatt in the tertiary internet-based source known as 'wikipedia' used by millions of people a day when they seek information in English and many other languages about a person or a group.

The section about Myatt by the MPP gives the appearance of being well-researched since it contains multiple citations, which section, together with the numbered citations reads:

<begin quotation>
David Myatt ("Anton Long" or "Abdul Aziz ibn Myatt"): While the origins of O9A are uncertain, scholars believe that David Myatt, a British far-right extremist, founded the group in the 1970s under the pseudonym "Anton Long."[26] Although Myatt denies being connected to the group, textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim.[27] Given O9A's non-hierarchical structure, it is difficult to determine the extent to which Myatt has controlled the group. Still, scholars generally agree that Myatt has served as "the driving force behind the ONA, and the principal author of most of the Order's texts."[28]

In 1969, while in high school, Myatt joined Colin Jordan's Nationalist Socialist Movement (NSM), a neo-Nazi organization that later came to be known as the British Movement (BM).[29] Myatt served as a bodyguard for Jordan during his rallies for several years before leaving to form his own extremist group called the National Democratic Freedom Movement (NDFM).[30] In addition to NDFM, Myatt also "became involved in paramilitary clandestine violent neo-Nazi groups between the 1970s and 1990s, such as Column 88 and Combat 18, in which he took over leadership positions."[31] During that same period, Myatt founded O9A and produced many of the group's foundational texts.[32] In 1998, Myatt converted to Islam and changed his name to Abdul Aziz ibn Myatt.[33] Jacob Senholt characterized Myatt's radical ideological shift as "part of a 'satanic' game of 'sinister dialectics.'"[34] Over a decade later, in 2010, Myatt announced that he had rejected Islam along with all extremist ideologies.[35] In 2021, Myatt was listed by the Counter Extremism Project as one of the world's 20 most dangerous extremists.[36]
<end quotation>

Source: https://mappingmilitants.org/profiles/order-of-nine-angles (Accessed 27 Feb 2026)

The citations given are as follows:

[26] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 357-358.; Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (New York: New York University Press, 2002), 216.; Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.A. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 268.

[27] Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.Aa. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 268.

[28] Monette, Connell and John Shoup. *Mysticism in the 21st Century* (Sirius Academic Press, 2015), 80.

[29] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 357-358.; Gable, Gerry. "Colin Jordan." *The Guardian*. April 12, 2009. https://www.theguardian.com/politics/2009/apr/13/obituary-colin-jordan.

[30] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.

[31] Koehler, David. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* (Cambridge University Press, 2021), 156.

[32] Monette, Connell and John Shoup. *Mysticism in the 21st Century* (Sirius Academic Press, 2015), 92.; Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (New York: New York University Press, 2002), 218.

[33] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.; Koehler, David. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* (Cambridge University Press, 2021), 159.

[34] Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.A. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 270.

[35] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.

[36] "The Top 20 Most Dangerous Extremists Around the World." *Counter Extremism Project*. N.d. https://web.archive.org/web/20210126120934/https://www.counterextremism.....

Analysis Of The Claims

° The claims of Senholt, Introvigne, and Goodrick-Clarke - in the MMP item, citations [26] [27] [29] [30] [33] [34] [35] - are examined in Appendix I: *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.*

The statement by the author(s) of the MMP item that "textual evidence analyzed by the religious studies scholar Jacob Senholt..." reveals the nature of the MMP claims, since Senholt provided no evidence from forensic linguistics {1} either his own analysis of that undertaken by an accredited analyst, but just made assumptions about connections as detailed in the Senholt section of Appendix I, *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.*

° Regarding reference [28] Monette writes in that cited book:

> "This is not to say that there are no hypotheses about the identity of Anton Long, but rather that the principal suspect (David Myatt) has refused to acknowledge any connection with this nom-de-guerre. It is also quite possible that the name has been used by multiple individuals over the last 30 years, and may continue to be used in a similar vein."

Thus Monette does not write about Myatt, as the author(s) of the MMP item intimated, but about Anton Long:

> "While Long writes primarily in English, it is clear that he draws inspiration from not only British but also international sources; not infrequently, his texts include passages of Classical Greek, as well as Sanskrit and Arabic spiritual terms. Despite his driving role in the Order over the last three decades in March 2012 Anton Long announced his retirement from public life..."

Monette also writes:

> "The founder of the group, Anton Long, has remained a mystery to members of the movement, as well as to academics."

° What the author(s) of the MMP item omit is (i) that Daveed Gartenstein-Ross wrote in 2023 that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors" {2} and (ii) that George Sieg expressed doubts regarding Myatt being Long, since he considered it to be "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long's writings. {3}

° Citation [31] is to Koehler who wrote about Myatt's political involvements such as with Combat 18, with the paramilitary neo-nazi group Column 88, and his ideological and spiritual quest, not about the ONA/O9A.

In summary, there are no citations of scholarly works {4} based on primary sources {5} with the MMP item following the now well-established pattern of citing secondary sources in relation to Myatt; with those citing the MMP item providing an example of the fallacy of appeal to authority.

In addition, the author(s) of the MMP item in citing Monette intimate something different from what Monette wrote, with the Koehler citation unrelated to the claim that DM=AL.

The MMP item is thus a classic example of not only why the Establishment orthodoxy is essentially propaganda about the individual in question, but also of why so many people commit the fallacies of *appeal to authority* and *ad populum* accepting as they do that such items are reliable and trustworthy.

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{1} On the question of forensic linguistics and the writings of DM and AL, qv. *Author Profiling In The Case Of David Myatt And Anton Long*, https://archive.org/download/dm-o9a-author-profiling/dm-o9a-author-profiling.pdf

{2} *The Order of Nine Angles: Cosmology, Practice & Movement*, Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737

{3} George Sieg. *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257.

{4} To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

{5} To date, there has been no work about Myatt's life based entirely on scholarly research using primary sources.

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources." qv. Appendix II, Research, Primary Sources, And Pathei-Mathos.

II.
A Similitude For Our Times

The now widely propagated and widely believed in phantasy that DM=AL is a similitude, an allegory, for our modern times. The advent of modern, accessible, often impersonal, and rapid means of communication such as the Internet, and now 'social media' and 'podcasts', has allowed the widespread dissemination by not only individuals of their personal opinions, of rumours, but also of propaganda by groups, by organizations, and by governments, where by propaganda is meant a concerted effort to distribute a particular point of view, or belief, or doctrine, or phantasy, or a particular interpretation of events or of people or of an individual.

It has become apparent that, in this milieu where anonymous individuals can express their personal

opinions, make and repeat allegations, that the civilized rules of rational discourse, of debate, and of logical reasoning, are often if not mostly ignored, with propaganda often assumed by many individuals to be fact because they for whatever reason do not doubt what they read or hear but also do not doubt the motives of those distributing propaganda or those expressing their personal opinions as if they were fact.

Which is why the phantasy that DM=AL, propagated by political 'special interest groups', by often government and financially well-funded sponsored policy groups such as the MMP, the Counter Extremism Project, the Institute for Strategic Dialogue, the Combating Terrorism Center, and by individuals by means of the Internet, has become an orthodoxy of our modern age with dissenters marginalized, ignored, or accused of either being Myatt himself or being supporters of 'extremism' and/or of the O9A.

Appendix I

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

Senholt

A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt’s own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

> "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {1}

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken: (a)

> "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and that he was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {2}

Since Myatt's critique, in the *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, {1} effectively deconstructs Senholt's claims it is relevant to quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.

These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-

operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation Cosmic Reich by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography Myngath where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. Concerning The Nature of Religion and The Nature of The Numinous Way] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and

possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Senholt also alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which it has been claimed influenced David Copeland, and Senholt like others before and since - provided no evidential facts in support of that particular allegation, and did not mention that following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

Thus, Senholt in addition to making assumptions about Myatt probably inadvertently also committed the fallacy of incomplete evidence which is when only certain or circumstantial evidence is presented with other evidence not found, or ignored or deliberately suppressed.

Goodrick-Clarke

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a

personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {3} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about Diablerie, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* {4} which examines Diablerie in detail in the Content and Style, the Errors and Omissions and the Motive and Author sections.

The author of *A Skeptic Reviews Diablerie* writes that:

> <begin quotation>
>
> it is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text Diablerie – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."
>
> Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of Diablerie is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in Diablerie?
>
> Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane {5} – could have come up with a better characterization of Anton Long.
>
> <end quotation>

The author concludes *A Skeptic Reviews Diablerie* with the statement that their "conjecture is that Diablerie was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The reference is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, in scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

> "citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." {6}

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

> "the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.
>
> This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

Haereticus Reputandus
2025

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{1} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{2} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

> "nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]
>
> Some suggested Insight Rôles are:
>
> § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
>
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
>
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
>
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
>
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{3} General Reference Collection Cup.711/742, BNB GB9219567

{4} https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{5} https://archive.org/download/dwmyatt-breaking-the-silence-down_202501/davidmyatt-breaking-the-silence-down.pdf

{6} Appendix II, *Research, Primary Sources, And Pathei-Mathos*.

Appendix II
Research, Primary Sources, And Pathei-Mathos
(An Extract)

In the 2012 text *A Matter of Honour* I mentioned primary, secondary and tertiary sources, [1] and the logical fallacy of incomplete evidence and expressed the view that the criteria of scholarship

> "is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas." [2]

In the same work I also mentioned knowledge and that

> "those who use [the] Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (i) a reasoned, balanced, and thus ethical, judgement; (ii) the empathy of manifold direct personal contacts; and (ii) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information."

In *A May Day Interview* (2024) I expressed the perhaps elitist view that if such types who use the Media, and/or unscholarly books/essays, as sources

> "had received in their youth a 'classical education', a learning of Ancient Greek, Latin, and a study of works such as Hermeneutica Analytica Elenctica and Euclid's Στοιχεῖα, they would not commit such errors [of reasoning]. Personally, I well remember the joy I had as a schoolboy in reading the set text *The Elements of Euclid For The Use of Schools and Colleges*, and in solving the geometrical problems we were given based on that text." [3]

Thus I regarded and regard reason, logical reasoning, and scholarship using primary sources, as essential human virtues.

Primary Sources And Fallacies Of Reasoning

Some of the textbooks read in the late 1960's when in the Sixth Form included now almost forgotten works such as *Elementary Lessons in Logic* by W. Stanley Jevons (1889 edition) and *Logic* by Richard F. Clarke, SJ, which was part of the nineteenth century *Manuals Of Catholic Philosophy* series.

These books led the reader through the basics of classical logic and helpfully gave and explained fallacies of reasoning such as fallacies *extra dictionem* and common fallacies such as the now pervasive

argumentum ad hominem and argumentum ad verecundiam, the appeal to authority.

What is noticeable is that in recent decades there have been attempts to redefine certain fallacies, an example being the appeal to authority, which is citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one.

In the matter of the fallacy of appeal to authority the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion.

David Myatt
June 23rd 2024

Ξ Ξ Ξ

1. Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources.

2. *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf

4. *A May Day Interview*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-may-day-interview.pdf

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Source:
https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

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Trial By Media

A Summary Of The Case For The Defence

I. A Public Stereotype

There is what can only be described as a public campaign, extending over several decades, on-going, and based on certain allegations about David Myatt. The campaign began in 1998 when a monthly magazine published by an antifascist 'special interest group' featured multiple articles about Myatt with the front-cover emblazoned with a photograph of Myatt, taken during a Combat 18 protest in London the previous year, and the headline *The Most Evil Nazi In Britain*. {1} Several of the articles in that magazine made allegations that Myatt was a Satanist and associated with if not the leader of the Order of Nine Angles, with the author providing no evidential facts, no primary sources, {2} to support such allegations. {3}

In the following years the campaign was continued by a new antifascist 'special interest group' formed by the author of those 1998 articles, with items making the same or similar allegations about Myatt regularly published by that author and his colleagues both in print and via the medium of the Internet, which Internet items would later on include those on 'social media' and video streaming platforms. Thus a public stereotype, a public persona, of Myatt, or perhaps more accurately a public phantasy or orthodoxy regarding Myatt {4} was created and propagated and is being widely propagated, aided and abetted by those who for whatever reason, political or otherwise, believe or believed the allegations; with the stereotype featuring in the tertiary source known as 'wikipedia' in their article about Myatt, with the current version (March 2026) stating that he is "most notable for being considered the likely identity of Anton Long, the political and religious leader of the theistic Satanist and neo-Nazi organization the Order of Nine Angles (ONA) from 1974 onwards". {5}

In recent years, the public stereotype has incorporated the allegation that Myatt's rejection of neo-nazism, of all extremism, and all his post-2012 writings, are a deception, with the 'wikipedia' article stating that it is "plausible that [Myatt's] 2013 renunciation of extremism is likely another disingenuous sinister trick, part of ONA's 'Sinister Game' that advises 'not trust what people say about their experiences, their 'achievements', and themselves." The allegation was formalised in the 2025 essay *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, with its author alleging, among other things, that Myatt's "repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty," which allegation has, among with other allegations, been discredited in the 2025, 41-page, text *The Early And The Later Myatt: A Study In Temerous Claims*. {6}

What is interesting is that Myatt's own blog containing his post-2012 writings is neither referenced in the 'wikipedia' article about him nor found when his name is entered into the ubiquitous 'google' Internet search engine. The result being that those curious about Myatt will find only the current orthodoxy about him. Which orthodoxy includes the belief by the multitude of allegationists that they should ignore or disbelieve Myatt's 'deceptive' explanations, as described for instance, in reference to a particular allegation, in a 1998 academic book:

> "Myatt frankly states that his own long history of interaction with England's occult underground was undertaken in a clandestine effort to influence some of these adherents to adopt National Socialist beliefs. Letter from David Myatt to a Mr Williams dated July 1994. In a recent letter, Myatt clarifies this with the important detail that his relationship with the ONA is based as well on personal friendship and an agreement to disagree on many things. Letter to author from David Myatt, 22 June 1996." {7}

Explanations described by Myatt in several of his post-2011 writings, such as the following from Part Two (1973-1975) of his 2012 seven-part *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*. {8}

> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap [11], to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

He also explains that:

> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [12].

As someone pertinently wrote {9} regarding this honeytrap:

Thus, as a honeytrap the intent was to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.

A relevant example is the infiltration by Police officers, many from the Special Demonstration Squad between the late 1960s and the 1970s, who infiltrated various political groups, including the Socialist Workers Party and the Troops Out movement, with some such as Mark Kennedy having intimate relationships with women involved in such groups and with the officers themselves cultivating a special type of 'false persona' part of which involved feigning belief in whatever cause, political or environmental, they targeted. These 'undercover' assignments often lasted for several years with some of these 'undercover' officers even giving public speeches and interviews about 'their' cause.

Which infiltration for a specific purpose, and which cultivated persona, did not mean they believed in such causes.

The same applies to Myatt in relation to the satanist Temple of the Sun, which was formed as a neo-nazi honeytrap. His type of 'false persona' at the time was cultivated for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Thus, as he later stated he was neither a satanist nor an Occultist, only a dedicated neo-nazi as those 'undercover' Police officers were dedicated to their chosen profession.

However, what is perhaps most important about the public stereotype, or current orthodoxy about Myatt, is that no academic has referenced or found any primary sources {2} which support: (a) the allegation of Myatt being 'Anton Long' and founding, leading the ONA, and writing its texts between the 1970s and 2012; and (b) the allegations that his renunciation of extremism is a "disingenuous sinister trick" and that his voluminous post-2012 writings are a deception.

Until the discovery and publication of primary sources definitively prove otherwise, there is no "repetitively proven association to the Order of Nine Angles," and no voluminous deceptive writings. There are only unproven allegations. In addition, despite the lack of evidential facts, it is publicly alleged that third-party rebuttals of the allegations, such as the aforementioned *The Early And The Later Myatt*, are by Myatt himself using a variety of pseudonyms. {10}

Thus, the allegationists reject out of hand a work such as *A Story Of Infiltration And Extremism*, which details Myatt's involvement with the 1974 Leeds-based Occult group the Temple of the Sun. {9}

II. A Question Of Perspective

Do such allegations about a particular person, now widely spread by means such as the medium of the Internet, matter? As Myatt described it in a January 2026 interview with Muslim scholar Aymenn Jawad Al-Tamimi:

> "Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt.
>
> My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings." {11}

There is also the question of the perspective of centuries; of what Myatt has described as the Cosmic Perspective which is

> "of the reality of our individual selves as but one fragile mortal short-lived biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies; of our nations, our

national cultures – and everything we manufacture or bring-into-being or presence, from ideas to ideologies to religions to cities to industries to products to archetypes – being not only by their φύσις subject to change and transmutation but also having a certain limited life span, be such in terms of years, decades, centuries, or millennia [...]

[A]ll causal abstractions and the constructs based on them, such as a particular nation State or a particular society existing for some period of causal Time, be it decades or a century or more, will change, be transformed, or decline and pass away sometimes through inner strife or through immigration or invasion." {12}

Which explains his attitude, summed up in the 2025 *Dialogue With An Iconoclast*, {13}

I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?

DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:

memento homo quia pulvis es, et in pulverem reverteris
recall, mortal, you are dust and you will revert to being dust

In a much quoted section from an interview Myatt gave in the Spring of 2022, {13} Myatt was asked the following question:

Some of your former political opponents do not believe what one socialist called your 'change of heart'. Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.

How do you react to such claims?

His reply was:

φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν·

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me [...]

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of pathei-mathos, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way."

III. A Verdict

The summing up by the Defence is brief, focusing on just three points. First, that there is no probative evidence for any of the allegations. Second, that Myatt's challenge in 1998 to two of the allegationists, one

of whom was and almost certainly still is the inspiration behind the decades-long public campaign against Myatt, that they either fight a duel with deadly or issue a private or public apology. Which challenge, their refusal to fight such a duel or issue any apology, reveals the character of both Myatt and such allegationists. Third, the sheer volume, over two thousand pages, and internal consistency, of Myatt's post-2012 writings {15} belie the allegation that they are a deception.

The case against Myatt is therefore dismissed.

Gelis Sangster
March 2026

°°°

Citations

{1} https://archive.org/download/the-most-evil-nazi-in-britain-david-myatt-satanic-fuhrer-of-the/The_Most_Evil_Nazi_In_Britain_David_Myatt_Satanic_Fuhrer_Of_The.pdf

{2} Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

Evidential facts in the case of David Myatt include evidence from primary sources, such as documents which a forensic linguistic expert employed by the Police suggest Myatt may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross-examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded the O9A; and so on.

{3} The allegations made in that magazine are described in detail in Part One of *The Modern Tale Of An Antifascist Propagandist*, https://web.archive.org/web/20220927141445/https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf

{4} A phantasy is an illusionary appearance; a supposition resting on no solid ground; a delusionary imagining; something fictional that is believed to be real or true.

5. A supposition resting on no solid grounds; a whimsical or visionary notion or speculation.
Now more emphatically contemptuous than FANCY *sb.*
a. *c* 1400 *Destr. Troy* 2669 His olde fader fantasi þai filet in hert. *c* 1440 *Generydes* 4652 Leve all these fantesies..ye shall not fynde it thus. 1526 *Pilgr. Perf.* (W. de W. 1531) 166 b, The mynde.. is moost apte to .. waueryng fantasyes aboute dyuerse thynges. 1665 MANLEY *Grotius' Low C. Warres* 953 The Minds of the common People would be divided, according as any one would teach his Fantasies. 1876 WHITNEY *Sights & Ins.* II. xiv. 443 All that would be to them less than fancy—mere fantasy. 1878 MORLEY *Vauvenargues* Crit. Misc. 20 Many pernicious and destructive fantasies.
β. 1586 COGAN *Haven Health* ccxliii. (1636) 306 Vaine.. is their phantasie that thinke it ungodly to flee from .. the plague. *a* 1610 HEALEY *Epictetus Man.* (1636) 30 Keepe thy minde firme against all such phantasies. 1858 R. A. VAUGHAN *Ess. & Rev.* I. 6 Not a phantasy in religion..but might there soar or flutter.
† b. *In my fantasy*: = 'as I imagine'; modestly used for 'in my opinion'. *Obs.*

In relation to Myatt qv. https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf

{5} An overview of a 1974 newspaper interview, alleged to 'prove' Myatt's active involvement in Satanism

via the Occult group the Temple of the Sun, and a summary of the pervasive accusation that DM=AL, are provided in the second edition of the 41-page 2026 text *Concerning Three Particular Allegations*. https://archive.org/download/concerning-three-particular-allegations-second-edition/Concerning_Three_Particular_Allegations_Second_Edition.pdf

{6} https://davidmyatt.wordpress.com/a-study-in-temerous-claims/

{7} Kaplan, Jeffery & Tore Bjørgo. *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998, chapter 5, p. 125

{8} https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

{9} *A Story Of Infiltration And Extremism*, included in *Concerning Accusations About David Myatt*, pp.73-81, https://archive.org/download/accusations_concerning_david_myatt/accusations_concerning_david_myatt.pdf

{10} A 47-page diatribe titled *David Myatt in Leeds: The Temple of the Sun and the origins of the Order of Nine Angle*s, published in January 2026 and written by an anonymous author, accused Myatt, without any evidence, of using the pseudonyms Egnatius Severin, Gelis Sangster, Rachael Stirling, R. Parker, "Coolmoon", the Internet Archive's "rigel7", Bluesky's "Oxfordian23", "sirida21", and "sol73omega".

{11} *A 2026 Interview Between David Myatt And Aymenn Jawad Al-Tamimi*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf

{12} *Forty Years Of Learning*, 2014. https://davidmyatt.wordpress.com/wp-content/uploads/2022/11/dm-forty-years.pdf

{13} https://davidmyatt.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

{14} Included, pp.26-29, in *Seven Interviews: 2022-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{15} Most of these writings are on Myatt's blog at https://davidmyatt.wordpress.com/

An archive of the blog, dated January 2026, is available at https://web.archive.org/web/20260131114331/https://davidmyatt.wordpress.com/

Appendix A

A Personal Knowing, A Question Of Personal Character

With the rise of what has been termed the Mass Media and, in recent decades, the Internet with its profusion of 'social media', 'podcasts', websites, 'blogs' and so on, it is all too easy for rumours, hearsay, and allegations, to be, often anonymously, made about an individual and communicated to a wide often world-wide audience, with hardly anyone - probably no one - accessing or reading or hearing such rumours, hearsay, and allegations personally knowing the individual in question and thus able, as is the fair, the cultured, thing to do, to ask them for 'their side of the story'.

In addition, with the advent of 'Artificial Intelligence' (AI) it has become relatively easy, with the right computer software, to produce altered or fake items, from photographs, to videos, to texts to documents.

The old-fashioned gentlemanly way of a challenge, *mano o mano*, to a duel was one corrective, albeit a

minority one, to rumours, hearsay, allegations, and lies, regarding an individual and which rumours, hearsay, allegations, and lies, having been propagated by someone were then often believed by many others. {1}

One modern person who upheld this old-fashioned gentlemanly tradition in the wake of allegations and lies publicly made about him by certain individuals, is David Myatt, who had the imprudence, in the 1990s, to challenge two such individuals to a duel with deadly weapons. As he wrote:

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:
>
> > "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." {2} {3}

An Expectation

However, given human nature as it is, we expect that it will not be long before someone, or some many, possibly due to their zealous adherence to some political cause, produces fake or altered items or documents which the claimant or claimants will declare are 'proof' that David Myatt (DM) was Anton Long (AL) and did found the Occult association known by the acronyms O.N.A and O9A. {4}

Furthermore, such is our human nature, that it is only to be expected that perhaps a majority of people on reading or viewing such fake or altered items or documents will accept them as and believe them to be genuine and thus as 'proof' that DM=AL and founded the O.N.A, and that therefore, as his antagonists allege and have for decades alleged, he has lied and is lying about not being Anton Long and about not founding the O.N.A. Thus will those believers reveal the reality of their personal character.

For in such matters it is purely a question of character; of a personal knowing of a individual extending over a significant period of time. On making one's own judgment about an individual on the basis of such a personal knowing; with the fair, the cultured, thing to do, if a person does not have such a personal knowing of a individual, is to give that person the benefit of the doubt.

It is surely a sign of our modern, as of our past, times that so few in such matters as rumours, hearsay, lies and allegations, give the person who is the subject of, or subjected to such things, the benefit of the doubt.

Selann Ibotæ
March 2025

{1} On the matter of lies and duelling, qv. The first Booke, chapter 3, *For what cause the partie belied ought to challenge, and of the nature of the Lie*, The Booke of Honor and Armes, 1589.

> "For so much as in ordinarie triall by lawe, and ciuill Iudgements, whosoeuer standeth accused; by deniall of such accusation, is free from condemning vntill further proofe be made: euen so in

> euerie imposition by speach, contrarie to good reputation; honor or honestie, ought either by ciuill or martiall meanes be mainteined and auowed. Therefore, who soeuer being offered iniurious speach, shall say to the offerer thereof Thou liest, or thou saiest not truelie, doth therby repulse the iniurie, and force the Iniurer to challenge. And euerie deniall be it neuer so simple, importeth a Lie, & is of like effect, although the maner in pronouncing deniall onlie, is an answere more friendlie and courteous, than the qualitie of an iniurious imposition requireth."
>
> Sources:
> i) https://archive.org/download/bookeofhonorarme00jone/bookeofhonorarme00jone.pdf
> ii) https://ota.bodleian.ox.ac.uk/repository/xmlui/bitstream/handle/20.500.12024/A11862/A11862.html?sequence=5

{2} *A Matter Of Honour*, 2013, https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/

{3} Myatt even supplied them with a copy of the simple rules of duelling:

> In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.
>
> The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.
>
> A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.
>
> A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.
>
> p.137, https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

{4} The O.N.A and Myatt have already been the subject of one attempted 'deep fake', qv. https://archive.org/download/o9a-deep-fakes/o9a-deep-fakes.pdf

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https://davidmyatt.wordpress.com/wp-content/uploads/2026/03/a_personal_knowing_a_question_of_personal_character.pdf

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The Early And The Later Myatt
A Study In Temerous Claims

Preface

A riposte to another item concerning Mr Myatt, this one distributed in academia and elsewhere and which reveals, among other things, how the public narrative about Myatt is being developed. Given the nature of the item, our niche reply contains, as appendices, several lengthy essays or extracts from essays by Myatt which in our view might provide a modicum of balance given the various public claims about David Myatt made not only in the item itself but also by others.

Egnatius Severin, et allæ
September 2025
v.1.05

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The Claims

In a 2025 M.A. thesis, Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles, the author, Filip Lindström, makes the following, and other, claims about Mr Myatt.

> I. "...all Myatt's past acclaim of Adolf Hitler has vanished after 2010, and he dares not even type the two words National Socialism (which he used to hyphenate in his most active days of Nazism). Instead, he only refers to 'extremism'..."
>
> II. "...after David Myatt has publicly switched beliefs from one religion or philosophy to another, while always keeping one foot in National Socialism, he becomes the boy who cried wolf when he suddenly promises to have left extremism behind. His repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."
>
> III. "...after 2010, David Myatt's writings start featuring assertions regarding the author's abandonment of his extremist past. Regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions."
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> IV. " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."
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> V. "...I will survey Myatt's The Numinous Way of Pathei-Mathos (2018), to illustrate the ideological U-turn he claims to have taken. I accentuate and question the implementation of his same old concepts..."
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> VI. "...Senholt's main purpose is once and for all proving that Myatt is Anton Long..."
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> VII. "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."
>
> VIII. "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."
>
> IX. "....another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour...."
>
> X. "...would he have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

> XI. "...after Jacob Senholt's contribution to the academic ONA discussion, proving “once and for all” Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

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In this document we shall endeavour to reveal, by employing primary and other sources, [1] the temerous nature of these particular claims.

Claim I.

> "...he dares not even type the two words National Socialism..."

This claim is indicative of one, possibly of two, traits. The first indicative trait is a lack of research using primary sources, one of which sources is Myatt's 2012 essay *Hitler, National-Socialism, and Politics – A Personal Reappraisal* in which he writes:

> "There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral." [2]

In *The Ethos of Extremism*, also from 2012, Myatt writes that

> "as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love." [3]

In another source:

> "I regard National-Socialism – of whatever variety – as an immoral set of beliefs, an example par excellence of hubris, with the Allied victory over NS Germany being a moral necessity, worthy of remembrance and celebration.
>
> As for the indignity of racism, it is abhorrent – redolent of hubris – based as racism is on the dishonour of prejudice and the divisive abstraction of 'race'. For now, for me, what is important – the understanding wrought via my pathei-mathos – are personal love, compassion, humility, kindness, tolerance, and wu-wei; virtues which are the essence of our humanity and virtues which are anathema to racists, to National- Socialists, and to fascists." [4]

The second indicative trait revealed by that claim is the use by the author of the fallacies of argumentum ad hominem and ad populum.

Claim II, Part One

> "...switched beliefs [...] while always keeping one foot in National Socialism..."

Perhaps if the author had read *Myngath* [5] or Myatt's *Some Questions For DWM 2025*, included here as an appendix, the author would not have made this assumption; or perhaps, as other claims (such as Claim II below) reveal he would regard all of Myatt's post-2012 writings, which amount to thousands of pages, as dishonest and "impossible to accept" and thus, as many do and have done, ignore such primary sources in favour of secondary ones and his own interpretation and that of others, and which interpretations would seem to indicate a particular Certitude of Knowing [6] and thus a particular lack of scholarship.

Claim II, Part Two

> "...his repetitively proven association to the Order of Nine Angles makes it close to impossible to

accept any statement of his as based on honesty..."

Proven association by whom? He, as many others, only cites Goodrick-Clarke and Senholt whose claims have been shown to be spurious [7] because based, (a) in the case of Goodrick-Clarke on opinion not on primary sources, and (b) in the case of Senholt on the fallacy of Incomplete Evidence and on opinion not on primary sources.

The author thus not only commits the fallacy of appeal to authority by failing to cite primary sources which support his claim of association with the Order of Nine Angles (ONA), but also the fallacy of *argumentum ad hominem* (re the claim of dishonesty) and the fallacy of *ad populum* by additionally claiming that such sources as Goodrick-Clarke and Senholt and uncited others have 'proven' Myatt's dishonesty and duplicity.

To date, no one, academic or otherwise, has, by the scholarly means of citing primary sources, proven that Myatt is or was associated in any way with the ONA.

Claim III.

"...regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions..."

Myatt provides numerous specific personal details in his post-2010 writings. For example, the chapter in *Myngath* which includes the sub-heading *The Silent Tears of My Unknowing*, the relevant part of which chapter we reproduce as Appendix D here. There are also other examples, such as the following from Part Three of Myatt's *Understanding and Rejecting Extremism* with both Myngath and *Understanding and Rejecting Extremism* having been available in print since 2013. [8]

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No Words Of Mine Can Describe The Remorse

Yesterday was one of those glorious English Summer days of warm Sun, blue sky, when I - after a long walk - had sat down in the tufted grass on that slope of a hill to view the vista below. The river curving as it curved through the hedged-in fields of crops and pasture; the far distant greenful hills unclear in heat-made haze; the country lane that, now devoid of vehicles, would give access again to scattered houses and those well-separated working farms. It felt - perhaps was - paradise on Earth, for I fortunate to have water, food enough to feed me for a day; clothes and boots - though worn - sufficient for their purpose; even a place - dry, undamp, with bed - to sleep such sleep as might by night be gifted. It felt - and was - good to be alive, touched a little and for a while by some type of inner peace. So little, so very little, really needed...

The problem in the past had been me, my lack of understanding of myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with - was - the pursuit, or the gratification of my personal desires. So destructive, so very destructive. So hurtful, inconsiderate, selfish, profane.

The defining moment, for me – in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism – was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew – tearfully knew without words – my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 – and of what we shared in the years before – unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the beliefs, the abstractions, the extremisms, I had so cherished and so believed in. That it took me another three years, from that day, to finally, irretrievably, break the bonds of my Shahadah sworn six years earlier – and the oath of personal loyalty that I believed still bound me to one person still alive then in a far distant land – most certainly says something more about me, about my character, about my interior struggles.

Thus it was that I came to know, to feel, how irrelevant politics and political organizations were for me, personally. So that ever since I have had no desire whatsoever to involve myself in politics – or even in trying to somehow change the world be it by politics, or by religion, or by whatever. Instead, my concern has been to try to [fully] understand and thence reform myself; to reflect upon my four decades of diverse involvements, discovering as I did those involvements for the extremisms they were; and to try to, and finally sans all abstractions, answer important questions such as Quid Est Veritas.

As I wrote in my May 2012 essay *Pathei-Mathos, Genesis of My Unknowing*:

"What I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism – usurping such humanizing personal love – replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some 'victory', some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice.

Thus, instead of a natural and a human concern with what is local, personal and personally known, extremism breeds a desire to harshly interfere in the lives of others – personally unknown and personally distant – on the basis of such a hubriatic certitude-of-knowing that strife and suffering are inevitable. For there is in all extremists that stark lack of personal humility, that unbalance, that occurs when – as in all extremisms – what is masculous is emphasized and idealized and glorified to the detriment (internal, and external) of what is muliebral, and thus when some ideology or some dogma or some faith or some cause is given precedence over love and when loyalty to some manufactured abstraction is given precedence over loyalty to family, loved ones, friends.

For I have sensed that there are only changeable individual ways and individual fallible answers, born again and again via pathei-mathos and whose subtle scent – the wisdom – words can neither capture nor describe, even though we try and perhaps need to try, and try perhaps (as for me) as one hopeful needful act of a non-religious redemption."

Therefore I have no political views now; I do not and cannot support any political organization, as I do not adhere to nor believe in nor support any particular religion or even any conventional Way of Life. All I have are some personal and fallible answers to certain philosophical, personal, ethical, and theological, questions. No certainty about anything except about my own uncertainty of knowing and about the mistakes, the errors, of my past.

Having written so much - far too much - for so many decades and having made so many suffering-causing mistakes, I also have no desire now to write anymore about anything, except perchance for a few missives such as this, as part perhaps of my needed expiation, and in

explanatory reply when asked of certain things. Such as in exposition of my mistakes, my remorse, and particularly in explanation of the personal love, the gentleness, the compassion, the humility, the peace, that I feel - feel, not know - might possibly enable us to find, to feel, our paradise on Earth, and so not cause suffering, not add to the suffering that so blights this world and has so blighted it for so long, mostly because of people such as me.

The ideologues, the extremists, the fanatics, the terrorists, the bigots, the egoists. The unhumble ones unappreciative of the numinous: those whose certainty of knowing - and those whose sense of a personal 'destiny' - makes them uncompassionate, unempathic, hateful, prejudiced, intolerant, and devoted to either 'their cause' or to themselves. Those whose happiness comes with - and is - the pursuit, and/or the gratification of their so selfish desires.

Just how many more seasons - years, decades, centuries, millennia - will we humans as a species need to find and to live our mortal lives in compassionate, empathic, paradisal peace?

David Myatt
June 2012

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Claim IV.

> " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

This reveals an apparent lack of research regarding how, post-2012, Myatt understands 'the numinous', expressed, as Myatt writes in numerous essays, in at least two fundamental ways in which intellectualism has no part. These two ways are:

i) Through human love.

In Pathei-Mathos, Genesis of My Unknowing he writes:

> "For what I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way." [9]

In Myngath:

> "...it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all." [8]

ii) Through a personal moving beyond, via pathei-mathos and empathy, all denotata and thus dispensing with all causal abstractions, all -isms and -ologies; a philosophical insight which Myatt explains in detail in his 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, included here as Appendix A, where he uses the term Uncertitude Of Knowing which, as we noted above, is the opposite of what in other post-2012 writings he termed the Certitude Of Knowing that he, as an extremist, possessed and which he used in reference to extremism both political and religious. Hence:

> "Empathy, with its personal horizon, is or can be the geniture of our Uncertitude Of Knowing as human beings, while the masculous is the geniture of that certitude of individual knowing that infuses codified denotata such as ideologies and organized hierarchical religions." [Appendix A]

Which leads us to another of the author's claims.

Claim VII.

> "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

In none of his post-2012 writings does Myatt "differentiate people" based on some concepts. Indeed, his philosophy of pathei-mathos is founded on dispensing with 'concepts' all of which by their wordful nature, by their 'physis', in his opinion obscure or replace empathy, pathei-mathos, and compassion.

Thus,

> "in terms of numinosity, empathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words." [10]

In the only post-2012 work by Myatt which the author cites, Myatt writes that his understanding is that the numinous is:

> "what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what predisposes us not to commit ὕβρις, and thus what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή." [11]

Furthermore, in a work dated January 30th 2012 Myatt explained that what is

> "important, moral, numinous, are individuals who – feeling, knowing, suffering and its causes – live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how The Numen is or becomes presenced in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division – conscious or unconscious – into 'us' and 'the separate others'. [2]

Claim VIII.

> "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

This claim is apparently based on Senholt's misunderstanding, and that of many others, regarding ONA Insight Roles.

In *The Seofonfeald Paeth* and many other texts [12] it is explained that Insight Roles only last for between twelve and eighteen months and are relevant only to the early stages of the decades-long ONA Seven Fold Way, that of Initiate and External Adept.

Since Myatt's public rejection of extremism, evident in dozens of post-2012 writings, has lasted over ten years, which writings are internally consistent, and since there is no evidence from primary sources that Myatt was, before or after 2012, involved with the ONA, the logical conclusion is that his rejection of extremism was not an ONA 'insight role'. [13] [14]

Claim IX.

> "…. another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour…."

The postulation by Henry, based entirely on some of Myatt's old National Socialist writings, was the subject of two texts, [15] [16] from one of which this is a quotation, with citations from Myatt's old writings provided in that text:

<begin quotation>

Mr Henry, in his essay, makes a generalization about Myatt: that he "diagnosed the world as fundamentally decadent and degenerate". However, Mr Henry provided no primary sources for this claim about Myatt's view of "the world". The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world [...]

The [wider] context is provided by what he wrote about Iran:

> "consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.
>
> Gradually, the ideals of Islam inspired more and people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence."

In the matter of rural communities Mr Henry wrote:

> "Achieving racial and cosmic authenticity through aspiring to, and striving towards, emotional authenticity would therefore be a defining pillar of Myatt's Aryan folk community, creating an emotional community based around intense emotional management."
>
> "The enclave would act as an emotional refuge from the emotional regimes of modernity where true Aryans could live and interact as they should, in accordance with a National-Socialist emotionology defined by Myatt."

This is possibly somewhat pejorative, since what standards did Myatt define in regard to personal emotional standards and their expression? Primary sources indicate that the standards Myatt suggested, not defined, were what he understood as the National Socialist personal ethics of honour, loyalty, and duty, as evident, in his estimation, by the actions in combat veterans such as Leon Degrelle and Otto Ernst Remer. In Myatt's view the essence was in an individual living, or aspiring to live, according to such ethical virtues [...]

In *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary:

> We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation. We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake.
>
> Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat.

> Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living? [...]

There therefore is not, as Mr Henry suggests, an abstract, impersonal, "National-Socialist emotionology defined by Myatt" but rather individuals making a choice and deciding matters for themselves. [16]

<end quotation>

That Clive Henry's did not frame his research in the wider context of later writings by Myatt, especially his post-2012 ones, seems to be emblematic of how Myatt is perceived in academia and elsewhere.

Claim X.

> "...would [Myatt] have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

The claim, by someone who cites only one post-2012 writing by Myatt, is indicative of a lack of research using primary sources for in dozens of post-2012 writings Myatt does "feel appalled", as a study of publicly available collections will reveal, among which are *Selected Writings*, 2012-2024, [17] and several collections of essays in print. [18]

One example of his feelings is:

> "Unfortunately, I do seem to have been cursed, for some forty years, with idealism and with a hubriatic, fanatical, belief in what I deludedly believed was 'a good cause'. Which idealism and which belief caused me, as an extremist, to inflict and contribute to suffering; to incite violence, hatred, prejudice, intolerance.
>
> But my sadness now is because of that extremist past; because of my arrogance; because I did cause such suffering; because I for so long incited violence, hatred, prejudice, intolerance. Because I did what was wrong, and cannot undo the harm done.
>
> This sadness - this knowing of my own mistakes, this knowing of my own arrogance, this knowing of the harm I have done - means that I have no desire whatsoever to try and 'fix the world'. Rather, it means a deep personal remorse, a desire - however silly it might seem to others - for expiation. It means I do not like myself - as a person - knowing what I did, what I was capable of, and maybe still am capable of. It means I have to remember - every day - my mistakes, my uncertitude of knowing, and what is good, numinous, beautiful, innocent. It means living a quiet and quite reclusive life.
>
> Which sadness and which remembering were part of the genesis of my philosophy of pathei-mathos. Of my feeling that perhaps we - as compassionate individuals aware of our fallibility and past mistakes - should not concern ourselves with what is beyond the purveu of our empathy. Which in practice means the living of a private, a very personal, life where we do not concern ourselves with things we admit we do not really understand and have no personal knowledge of; that we do not meddle in the affairs of people we do not know and [we] do not interact with on a personal basis..." [19]

Other examples can be found in Part Three of Myatt's *Understanding and Rejecting Extremism* and many of his post-2012 writings such as his *No Words Of Mine Can Describe The Remorse* included above.

Writings ignored by Lindström; ignored in academia; missing in the narrative about Myatt which is accepted in academia and by journalists and others, and which narrative of an 'unrepentant extremist' is being and has been widely propagated in the Media.

Claim XI.

> "...after Jacob Senholt's contribution to the academic ONA discussion, proving once and for all Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

This summarises, probably unintentionally, the current and past public narrative about Myatt with the epithet "devious person" most indicative and the judgmental basis for academics and others to ignore, or to dismiss with other epithets, all of Myatt's post-2012 writings, his rejection of extremism, and his philosophy of pathei-mathos.

The claim, [13] deconstructed by Myatt is his 2012 text *A Matter of Honour*, [14] that Senholt "proved once and for all Anton Long's true identity" surely reveals the state of modern academia, at least within the current Western world.

Conclusion

Lindström's repeated use, in his dissertation, of "PE Myatt", rather than "Myatt" or "David Myatt" seems to us to be indicative, with his claims, analyzed above, leading us to several conclusions.

For what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a "devious person", and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world. [20]

The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be "deceptive" with Myatt regarded as a "devious person". Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of non causa pro causa.

As Myatt noted in his 2025 essay *A Fundamental Question*,

> "How then can we discover, reveal, the truth about a person, about an event, or about something such as some -ism or -ology or group or movement?
>
> It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do not use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." [21]

However, we and a few others are aware that such tracts as ours, here, and similar others will not change the narrative, academic or otherwise, in the time-scale of decades and probably not within the next century or so.

Asked a question related to this in 2025 [22] his answer was:

> I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from

your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?

DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:

memento homo quia pulvis es, et in pulverem reverteris
Recall, mortal, you are dust and you will revert to being dust

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Footnotes

URL's valid as of September 2025

[1] qv. Appendix C, *Fallacies Of Reasoning And Related Definitions*

[2] *Hitler, National-Socialism, and Politics – A Personal Reappraisal*, included in *Analysing National Socialism*, https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

[3] *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[4] I*n Response To Some Questions Recently Asked* (March 2012), https://davidmyatt.wordpress.com/2012/04/25/replies-to-a-few-recent-questions/

[5] *Myngath: Some Recollections Of A Wyrdful Life*, 2012, ISBN 9781484110744

[6] In several of his writings Myatt contrasts a Certitude of Knowing with an Uncertitude of Knowing, as in the following extract from a 2022 interview.

> [Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?
>
> DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.
>
> They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

The Uncertitude Of Knowing: An Interview With David Myatt, Summer 2022. Included in *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

A printed version of that interview is available in An Uncertitude Of Knowing: Four Interviews, 2023, ISBN 978-8394746575

[7] (i) Regarding Senholt, qv. *Senholt And the Fallacy Of Incomplete Evidence*, 2023. https://archive.org/download/senholt-fallacy_202305/senholt-fallacy.pdf (ii) Regarding Goodrick-Clarke, qv. *Diablerie: A Forgery?*, 2023. https://archive.org/download/a-forgery/a-forgery.pdf

See also Claim VIII and footnote [14] which provides Myatt's view of Senholt's claims.

[8] (i) *Myngath*: ISBN 978-1484110744 (ii) *Understanding and Rejecting Extremism*: ISBN 978-1484854266

[9] *Pathei-Mathos, Genesis of My Unknowing*, 2012, https://davidmyatt.wordpress.com/2012/06/23/pathei-mathos-genesis-of-my-unknowing/

[10] *Empathy, The Hermetic Tradition, And Our Human Physis*, in Appendix A: *Denotata, Empathy, And The Hermetic Tradition*.

[11] Appendix VII of *The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[12] As described on page 10 of the 301 page *The Seofonfeald Paeth*, The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III). https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

Other ONA texts which describe Insight Roles include the 2012, 1135-page, archive of the now defunct O9A website which was @www.nineangles.info

> "After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the Guide, you should choose and undertake, for between six to eighteen months, an Insight Role." p.172, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

The archive is considered to be a primary source of pre-2012 ONA texts, qv. O9A: *The Importance Of Primary Sources*, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

[13] In a tract with the title *Academia, David Myatt, And The Order of Nine Angles*, circulated in 2017, it is stated, in the *More Academic Inaccuracies* section, that Senholt

> "provided no evidence from primary sources that Myatt was Anton Long. Instead, he claimed - without providing any evidence from forensic linguistics - that there was a similarity of writing style between works by Myatt and Long, a claim disputed by several other academics (Monette, Sieg, Kaplan), and also claimed that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus linked Myatt to the ONA even though such Insight Roles only last around a year while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009).
>
> Furthermore, Senholt made no mention of the many things about Myatt's life which contradict his thesis, such as Myatt's marriage in a Christian church and his writings praising Christianity and especially Catholicism."

[14] Of Senholt, in his 2012 text *A Matter of Honour* - https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf - Myatt wrote:

<begin quotation>

[I]n a Master of Arts thesis entitled Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis [a] is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as - to my knowledge - it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book Black Sun by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA [b]. Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence [c]. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship. This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars."

[a] A revised and updated version of Senholt's thesis, under the title Secret Identities in The Sinister Tradition, is included in Per Faxneld & Jesper Petersen: The Devil's Party - Satanism in Modernity, Oxford University Press, 2012. ISBN 9780199779246

[b] For my view on Goodrick-Clarke, see footnote [d].

[c] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

[d] In respect of Goodrick-Clarke, his identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled Diablerie, Revelations of a Satanist the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism."

In addition, Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled Diablerie. An unpublished autobiographical MS that I circulated to a few friends, and a few 'interested parties', in the 1980's when I was engaged in writing The Logic of History from which the text Vindex, The Destiny of the West (published in 1984) derived. One of 'the interested parties' was the publisher of Vindex, The Destiny of the West who subsequently published some other pro-NS works of mine. An interesting overview of Diablerie is given in the 2012 e-text A Sceptics Review of Diablerie, by R. Parker.

It is interesting and - to me - relevant that among the many errors of Goodrick-Clarke are the following:

i) I was not born in 1952, as he claimed.

ii) I first met Colin Jordan in 1968, not 1969 as he claimed.

iii) My two terms of imprisonment for political offences were not both for six months, as he claimed.

iv) Morrison was never 'my follower' as Goodrick-Clarke claimed (Eddy was never anyone's follower).

v) Morrison's first name is Eddy, not Eddie as Goodrick-Clarke claimed.

vi) The Occult lady that 'Anton Long' met in the early 1970's did not 'lead the ONA' as Goodrick-Clark claimed, but rather the Camlad association, with the ONA being founded and then led by Anton Long himself following his meeting with that lady.

vii) He mentions a certain Wulstram Tedder whom he claims was a former aide of Colin Jordan during the old NSM days, whereas 'W Tedder' was one of the noms-de-plume I used, for instance when writing for John Tyndall's Spearhead magazine in the 1980's.

It also interesting that Goodrick-Clarke was ignorant of - or did not bother to discover - many documented things about me during the late 1960's and the early 1970's, such as my arrest by the Yorkshire Regional Crime Squad for organizing a gang of thieves. Instead, the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript.

Such errors, and the lack of evidence to support his assumptions about me, really say all that needs to be said about this particular 'source'.

Interestingly (perhaps) another fanciful work of fiction, similar to *Diablerie*, and purporting to be yet another autobiography by 'Anton Long' seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of Myngath to which various fictional autobiographical stories and 'sinister incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called Bealuwes Gast are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this Bealuwes Gast also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.

<end quotation>

[15] *Vindex, Homo Hubris, And Authenticity In The National Socialist Writings Of David Myatt*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/davidmyatt-vindex-homo-hubris.pdf

[16] *The Imagined Emotionology Of Mr Henry*, https://theo9away.wordpress.com/wp-content/uploads/2024/06/imagined-emotionology-davidmyatt-parts1-and-2.pdf

[17] *Selected Writings*, 2012-2024, https://archive.org/download/dwm-selected-writings-second-edition/dwm-selected-writings-second-edition.pdf

[18] Items in print include:

° *Extremism And Reformation*, 2019. Third Edition, ISBN 978-1691707423

° *Sarigthersa: Some Recent Essays*, 2013, ISBN 978-1512137149

° *Such Respectful Wordful Offerings: Selected Essays Of David Myatt*, ISBN 978-1978374355

Extremism And Reformation is also available as a gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2019/09/reformation-extremism-v3b.pdf

[19] F*our Replies: Just My Fallible Views, Again* in Part Three of *Understanding and Rejecting Extremism*, 2013.

Printed edition: ISBN 978-1484854266

Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

[20] https://web.archive.org/web/20211203160927/https://www.counterextremism.com/content/top-20-extremists

[21] Since the text is relevant to our dissertation, and was published under the Creative Commons Attribution-NoDerivs 4.0 license, we include it in full in Appendix E.

[22] *Dialogue With An Iconoclast*, 2025, https://egnatiusseverin.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

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Appendix A

Numinosity, Denotata, Empathy, And The Hermetic Tradition

The Numinous And Denotata

The intuition, the personal experiencing, of the numinous is in my fallible opinion of fundamental importance in understanding our physis (φύσις) as human beings and our relation to Being, the source of beings, sentient or otherwise.

As I noted in my 2018 essay *From Mythoi To Empathy* [1], the term numinous derives from the classical Latin numen and denotes "a reverence for the divine; a divinity; divine power" with the word numen assimilated into English in the 15th century, with the English use of 'numinous' dating from the middle of the 17th century and used to signify "of or relating to a numen; revealing or indicating the presence of a divinity; divine, spiritual."

It thus has a wider meaning than that ascribed to it by Rudolf Otto in his Das Heilige. For him, it was manifest in the written words - 'the revelation' - of the Old and New Testaments of Christianity (qv. Das Heilige, chapters X, XI) as well as in Christian exegesis manifest in the preaching of individuals such as Martin Luther (Das Heilige, chapter XII) and in religious terms it involved 'worship' (Das Heilige, chapter XIII ff) and in philosophical terms was described by Kant's a priori (Das Heilige, chapter XVII). Yet Otto also wrote that is was *sui generis*, a personal emotion or feeling.

The wider meaning of the numinous results from our faculty of empathy which provides or can provide an individual intuition - a wordless-knowing or awareness - of the numinous, and as a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέᾳ/εἶδος, [2] or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation. In the case of a 'revelation' the source is often named as God or a god/the god (θεὸς, ὁ θεὸς) who or which are often described by a myth or mythoi.

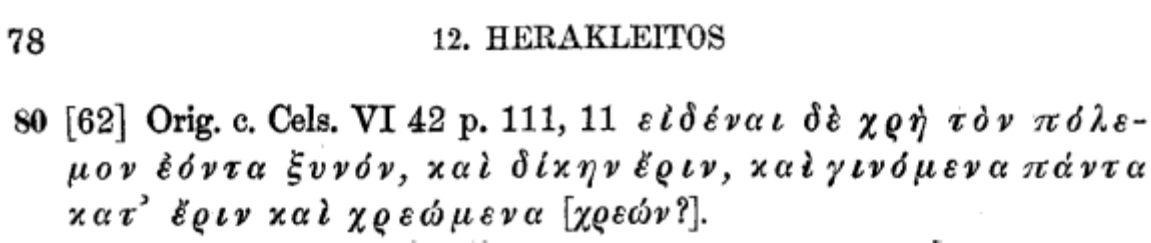
For such extrapolation by the very nature of - the causality inherent in - denotata results in eris, a discord of opposites: for every denotatum has or developes an opposite and thus can cleave physis, as Heraclitus poetically and somewhat enigmatically expressed:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται. [3]

Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. [4]

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ΄ ἔριν καὶ χρεώμενα <χρεών> [5]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord. [6]


78 12. HERAKLEITOS

80 [62] Orig. c. Cels. VI 42 p. 111, 11 *εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ᾽ ἔριν καὶ χρεώμενα* [χρεών?].

Thus δίκη is the natural balance of conflicting opposites and thus an ancestral way of reconciliation or of resolving conflict, often misunderstood as a 'unity of opposites' with a dialectic of opposites with its inherent causality thus mistakenly considered a means to understanding, development and a believed in concept of necessary change.

The notion of discord so being born by denotata sundering physis is also and perhaps better expressed by Anaximander who like Heraclitus has been much misunderstood:

> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν [7]
>
> Where beings have their origin there also they cease to exist: offering payment to balance, one to another, their unbalance for such is the arrangement of what is passing. [8]

Which expresses the causality inherent in the beings - existents, ἰδέᾳ/εἶδος - that denotata brings-into-being. They are unbalanced, and since they are causal entities will sooner or later pass away even though in their living through the thoughts and actions of mortals they usually manifest and bring-into-being discord: hence why Heraclitus wrote εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν.

This is in contrast to the individual wordless-knowing that empathy brings-into-being, and explains the fundamental flaw of Plato's ἔλεγχος which led for example to him having Protagoras saying that the poet Simonides does not speak 'correctly', οὐκ ὀρθῶς λέγει [9] even though poetry could possibly be - as an intimation of the numinous - an attempt to wordfully presence what causal abstractions conceal, with the attempt by Socrates to dispute such an assertion by Protagoras seeming to fail. [10]

Which is perhaps why Aristotle (Metaphysics, 982β) quoted a saying attributed to Simonides:

> θεὸς ἂν μόνος τοῦτ᾽ ἔχοι γέρας which follows ἄνδρ᾽ ἀγαθὸν μὲν ἀλαθέως γενέσθαι,
>
> It is hard to be a purely noble person [...] a god alone has that privilege [11]

With the context of Aristotle's quotation his statement,

> ὅτι μὲν οὖν ἡ σοφία περί τινας ἀρχὰς καὶ αἰτίας ἐστὶν ἐπιστήμη, δῆλον. Metaphysics, 982α
>
> It is evident that sapientia is a knowing of axioms and of sources [12]

and because

> ἀλλ᾽ οὔτε τὸ θεῖον φθονερὸν ἐνδέχεται εἶναι, ἀλλὰ κατὰ τὴν παροιμίαν πολλὰ ψεύδονται ἀοιδοί,

> οὔτε τῆς τοιαύτης ἄλλην χρὴ νομίζειν τιμιωτέραν. ἡ γὰρ θειοτάτη καὶ τιμιωτάτη: τοιαύτη δὲ διχῶς ἂν εἴη μόνη: ἥν τε γὰρ μάλιστ᾽ ἂν ὁ θεὸς ἔχοι, θεία τῶν ἐπιστημῶν ἐστί, κἂν εἴ τις τῶν θείων εἴη. Metaphysics, 983α
>
> it is not possible for the divine to be envious; indeed, as the maxim goes: songsters make many a false claim; nor should any other [epistêmê] be considered the more honourable, for it is divine because honourable in just two ways: if epistêmê is of the divinity or of the divine. [13]

Which returns us to whether some poetry such as the lyric attributed to Simonides as preserved by Plato can, for we mortals, be an intimation of the numinous, as some music - such as the counterpoint of JS Bach - is believed by many musicians and others to be.

If we presume to substitute 'the numinous' for 'the divine' and for 'the divinity' (the theos) then an epistêmê is τίμιος - honourable, precious, worthy, prized - if it is of, if it presences, the numinous; and it is interesting to note that, well over a thousand years after Aristotle, τίμιος in the Greek Orthodox tradition implies 'holy' as in Τίμιος Σταυρός, the Holy Cross.

In addition, as Aristotle - citing an ancient maxim - writes: παροιμίαν πολλὰ ψεύδονται ἀοιδοί, 'songsters make many a false claim', and that because of both the nature of denotata and our physis as human beings.

Empathy, The Hermetic Tradition, And Our Human Physis

The reality of empathy in relation to the numinous is two-fold - jumelle, as is our physis as human beings according to the Corpus Hermeticism - because although a means to appreciate, to discover, to feel, to know, the numinous without the need for mythoi, denotata and the associated exegesis, dialectic and discord, it is unappreciated, underdeveloped.

° Empathy is unappreciated, because of our physis: as is explained using Greek mythoi and in terms of the mystic hermetic tradition, in the Pœmandres tractate of the Corpus Hermeticum:

> "distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal. Yet, although deathless and possessing full authority, the human is still subject to wyrd. Hence, although over the harmonious structure, when within become the slave. Male-and-female since of a male-and-female father, and wakeful since of a wakeful one [...] This is a mysterium esoteric even to this day." [14]

This is further explained, again using Greek mythoi and in terms of the hermetic tradition, in tractate XI, which returns us to Aristotelian honour and takes us to where σοφία - qv. the quotation from Metaphysics, 982α above - is personified and explained as manifesting the noble, the beautiful, good fortune (εὐδαιμονία), arête, and Aion:

> "The foundation of all being is theos; of their quidditas, Aion; of their substance, Kosmos. The craft of theos: Aion; the work of Aion: Kosmos, which is not just a coming-into-being but always is, from Aion. Thus it cannot be destroyed since Aion is not destroyable nor will Kosmos cease to be since Aion surrounds it.
>
> But the Sophia of theos is what?
>
> The noble, the beautiful, good fortune, arête, and Aion. From Aion to Kosmos: exemption from death, and continuance of substance.
>
> For that geniture depends on Aion just as Aion does on theos. Geniture and Kronos - in the heavens and on Earth - are jumelle; in the heavens, unchanging and undecaying; yet on Earth, changeable and decayable.
>
> Theos is the psyche of Aion; Aion that of Kosmos; the heavens that of the Earth. Theos is

> presenced in perceiveration, with perceiveration presenced in psyche, and psyche in substance, with all of this through Aion, with the whole body, in which are all the bodies, replete with psyche with psyche replete with perceiveration and with theos. Above in the heavens the identity is unchanged while on Earth there is changement coming-into-being Aion maintains this, through necessitas or through foreseeing or through physis, or through whatever other assumption we assume, for all this is the activity of theos. For the activity of theos is an unsurpassable crafting that no one can liken to anything mortal or divine [...]
>
> Observe also the septenary cosmos ordered in arrangement by Aion with its separate aeonic orbits.
>
> Everything replete with phaos but with no Fire anywhere. For fellowship, and the melding of opposites and the dissimilar, produced phaos shining forth in the activity of theos, progenitor of all that is honourable, archon and hegemon of the septenary cosmos." [15]

The essence of which, beyond mythoi, is (i) that our physis is both "male-and-female since of a male-and-female father" and (ii) that the numinous can be apprehended, presenced, by and through "the noble, the beautiful, good fortune, arête and Aion," with Aion understood as the eikon (εἰκὼν) of the Kosmos [16] and - qv. Tractate XI, 2-4 - the cause of changement coming-into-being on Earth and thus of what is changeable and decayable and thus dies.

Which changement coming-into-being, and its change and eventual decay applies, in the perspective of Aeons - of millennia - to denotata and what existents, such as ideologies and organized hierarchical religions, denotata has brought-into-being.

° Empathy is underdeveloped because it seems that for millennia we mortals - or more specifically, perhaps a majority of the males of our species - have neglected the reality of our physis being jumelle: both male-and-female, both masculous and muliebral, with such muliebral physis the geneture of empathy. [18] As described in terms of Greek mythoi and the hermetic tradition in the Pœmandres Tractate in relation to the seven spheres:

> "Those seven came into being in this way. Earth was muliebral, Water was lustful, and Fire maturing. From Æther, the pnuema, and with Physis bringing forth human-shaped bodies. Of Life and phaos, the human came to be of psyche and perceiveration; from Life - psyche; from phaos - perceiveration; and with everything in the observable cosmic order cyclic until its completion.
>
> Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artisements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death.
>
> Having so spoken, foreknowing - through wyrd and that harmonious structure - produced the coagulations and founded the generations with all beings spawning according to their kind.
>
> And they of self-knowledge attained a particular benefit while they who, misled by Eros, love the body, roamed around in the dark, to thus, perceptively, be afflicted by death." [19]

The masculous is evident in patriarchy, in patriarchal religions such as Judaism, Christianity and Islam; in denotata, in dialectical confrontation including Plato's ἔλεγχος, as well as evident in the desire, the masculous need, for competition and for armed and personal conflict. The muliebral is evident in personal virtues such as honour, benignitas, empathy, and wordless personal methodologies such as the epistêmê that is mystical contemplation.

The neglect of empathy is understandable since the masculous - as manifest for example in patriarchy,

patriarchal religions, and denotata, codified as denotata has been in the ἰδέᾳ and ideal of Empires and nation-States - has dominated mortal life for millennia to the detriment of the muliebral.

The Uncertitude Of Knowing

Empathy, with its personal horizon, is or can be the geniture of our Uncertitude Of Knowing as human beings, while the masculous is the geniture of that certitude of individual knowing that infuses codified denotata such as ideologies and organized hierarchical religions.

Thus, in terms of numinosity, empathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words.

Thus, while some mythoi Greek or otherwise, some mystical traditions ancient or otherwise, some poetry and some metaphysical speculations Greek or otherwise, can or may provide some insights into our physis, their wordfull expression or expressions are subject or have been subjected to exegesis, just as written expressions of religious-type revelations always are; with such exegesis more often than not the geniture of a certitude or certitudes of knowing.

Which returns us to the personal wordless knowing of empathy and its discoverable embedded uncertitude of knowing, with personal virtues such as honour and benignitas one means - an ancient epistêmê - to try to live according to such a wordless knowing, with personal honour a melding, a hermetic ἐναντιοδρομία, of masculous and muliebral thus returning us to the physis that was cleaved asunder and which in others is still being cleaved asunder.

According to an ancient saying attributed to Heraclitus which may contain a fallible intimation of this and possibly was one of first written intimations of it: πάντα δὲ γίνεσθαι καθ’ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα (Diogenes Laërtius, ix. 7)

All by geniture is appropriately apportioned with beings bound together again by enantiodromia.

David Myatt
17.iii.22
v.3

All translations by DW Myatt

ooo

[1] https://davidmyatt.wordpress.com/2018/01/04/from-mythoi-to-empathy

[2] The terms ἰδέᾳ/εἶδος refer to Plato's postulation of what has been termed 'forms' - of a type of metaphysical existent such as an 'idea' - with ἰδέᾳ used for both singular and plural instances, and εἶδος (singular) often used by Plato instead, as for instance at Phaedo 103ε, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιοῦσθαι τοῦ αὐτοῦ ὀνόματος εἰς τὸν ἀεὶ χρόνον.

In regard to the use of εἶδος and the postulation, cf. Aristotle, Metaphysics, 1078β, 14-15, συνέβη δ’ ἡ περὶ τῶν εἰδῶν δόξα τοῖς εἰποῦσι διὰ τὸ πεισθῆναι περὶ τῆς ἀληθείας τοῖς Ἡρακλειτείοις λόγοις ὡς πάντων τῶν αἰσθητῶν ἀεὶ ῥεόντων', ὥστ’ εἴπερ ἐπιστήμη τινὸς ἔσται καὶ φρόνησις, ἑτέρας δεῖν τινὰς φύσεις εἶναι παρὰ τὰς αἰσθητὰς μενούσας: οὐ γὰρ εἶναι τῶν ῥεόντων ἐπιστήμην.

[3] Fragment 1, Diels-Krantz.

[4] A short commentary on my translation is available at https://davidmyatt.wordpress.com/heraclitus-

fragment-1/

[5] Fragment B80.

[6] I have transliterated πόλεμος, and left δίκη as δίκη because both πόλεμος and δίκη should be regarded, like ψυχή (psyche/Psyche) as terms or as principles in their own right (hence the capitalization), and thus imply, suggest, and require, interpretation and explanation. To render them blandly by English terms such as 'war' and 'justice' – which have their own now particular meaning(s) – is in my view erroneous and somewhat lackadaisical, since δίκη for instance could be, depending on context: the custom(s) of a folk, judgement (or Judgement personified), the natural and the necessary balance, the correct/customary/ancestral way, and so on.

[7] Diels-Kranz, 12A9, B1

[8] In respect of χρόνος, it is not here a modern abstract measurable 'time' but 'the passing' of living

or events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
>
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
>
> Who - except for the gods - passes their entire life without any injury at all?

In respect of ἀδικία, here it simply implies unbalance in contrast to the balance that is δίκη. The translation 'disorder' - like 'order' for δίκη - is too redolent of some modern or ancient morality designed to manifest 'order' in contrast to its dialectical opposite 'disorder'.

[9] Protagoras, 339δ

[10] Relevant quotations from Simonides are at 339β, 339ξ and the poem by Simonides that Plato preserved is, in the version by J. Aars, *Das Gedicht des Simonides in Platons Protagoras*, 1888,

> Ἄνδρ᾽ ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπόν,
> χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ ψόγου τετυγμένον.
> <...>
> οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται,
> καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον: χαλεπὸν φάτ᾽ ἐσθλὸν ἔμμεναι.
> θεὸς ἂν μόνος τοῦτ᾽ ἔχοι γέρας: ἄνδρα δ᾽ οὐκ ἔστι μὴ οὐ κακὸν ἔμμεναι,
> ὃν ἀμήχανος συμφορὰ καθέλῃ.
> πράξας μὲν εὖ πᾶς ἀνὴρ ἀγαθός,
> κακὸς δ᾽ εἰ κακῶς <τις>,
> καὶ τὸ πλεῖστον ἄριστοι, τούς κε θεοὶ φιλῶσιν.
> τοὔνεκεν οὔ ποτ᾽ ἐγὼ τὸ μὴ γενέσθαι δυνατὸν
> διζήμενος κενεὰν ἐς ἄπρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,
> πανάμωμον ἄνθρωπον, εὐρυεδοῦς ὅσοι καρπὸν αἰνύμεθα χθονός:
> ἐπὶ δ᾽ ὔμμιν εὑρὼν ἀπαγγελέω.
> πάντας δ᾽ ἐπαίνημι καὶ φιλέω,
> ἑκὼν ὅστις ἔρδῃ
> μηδὲν αἰσχρόν: ἀνάγκῃ δ᾽ οὐδὲ θεοὶ μάχονται.
> <...>
> <οὔκ εἰμ᾽ ἐγὼ φιλόμωμος> ἐξαρκεῖ γ᾽ ἐμοί,
> ὃς ἂν ᾖ κακὸς μηδ᾽ ἄγαν ἀπάλαμνος, εἰδώς γ᾽ ὀνησίπολιν δίκαν,
> ὑγιὴς ἀνήρ, οὐδὲ μή μιν ἐγὼ
> μωμήσομαι: τῶν γὰρ ἠλιθίων

ἀπείρων γενέθλα:#
πάντα τοι καλά, τοῖσί τ᾽ αἰσχρὰ μὴ μέμικται.

The more recent arrangement and reconstruction cited as PMG 242 is somewhat different:

ἄνδρ᾽ ἀγαθὸν μὲν ἀλαθέως γενέσθαι
χαλεπόν χερσίν τε καὶ ποσὶ καὶ νόῳ
τετράγωνον, ἄνευ ψόγου τετυγμένον·
<..>
οὐδέ μοι ἐμμελέως τὸ Πιττάκειον
νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰ-
ρημένον· χαλεπὸν φάτ᾽ ἐσθλὸν ἔμμεναι.
θεὸς ἂν μόνος τοῦτ᾽ ἔχοι γέρας, ἄνδρα δ᾽ οὐκ
ἔστι μὴ οὐ κακὸν ἔμμεναι,
ὃν ἂν ἀμήχανος συμφορὰ καθέλῃ·
πράξας μὲν γὰρ εὖ πᾶς ἀνὴρ ἀγαθός,
κακὸς δ᾽ εἰ κακῶς [
[ἐπὶ πλεῖστον δὲ καὶ ἄριστοί εἰσιν
[οὕς ἂν οἱ θεοὶ φιλῶσιν.]
τοὔνεκεν οὔ ποτ᾽ ἐγὼ τὸ μὴ γενέσθαι
δυνατὸν διζήμενος κενεὰν ἐς ἄ-
πρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,
πανάμωμον ἄνθρωπον, εὐρυεδοῦς ὅσοι
καρπὸν αἰνύμεθα χθονός·
ἐπί θ᾽ ὑμῖν εὑρὼν ἀπαγγελέω.
πάντας δ᾽ ἐπαίνημι καὶ φιλέω,
ἑκὼν ὅστις ἔρδῃ
μηδὲν αἰσχρόν: ἀνάγκαι
δ᾽ οὐδὲ θεοὶ μάχονται.
<...>
[οὐκ εἰμὶ φιλόψογος, ἐπεὶ ἔμοιγ᾽ ἐξαρκεῖ
ὃς ἂν μὴ κακὸς ᾖ] μηδ᾽ ἄγαν ἀπάλαμνος, εἰ-
δώς γ᾽ ὀνησίπολιν δίκαν,
ὑγιὴς ἀνήρ: οὔ †μὴν† ἐγὼ
μωμήσομαι· τῶν γὰρ ἠλιθίων
ἀπείρων γενέθλα.
πάντα τοι καλά, τοῖσίν
τ᾽ αἰσχρὰ μὴ μέμεικται

DL Page, Poetae Melici Graeci, Cambridge University Press, 1962

Such a reconstruction introduces the question of exegesis of not only texts but of such elements as grammar and how the personal revealing that is the wordless-knowing of empathy compares to the supra-personal wordful revealing that can be or has been deduced from written texts, spoken words or methods such as Plato's ἔλεγχος.

[11] Socrates, in *Protagoras*, does not associate ἀληθής with ἀγαθός but with χαλεπός, which again introduces the question as to whether ἔλεγχος is a guide to the revealing that is ἀλήθεια and thus to understanding our φύσις as human beings.

[12] In respect of αἴτιος, here the term 'sources' is apt since 'cause' can impose a particular interpretation on the text, as in the causality of 'cause and effect'.

In respect of σοφία, the Latin sapientia is apposite, as in my translation of Tractates I and XIII of the Corpus Hermeticum [*Corpus Hermeticum: Eight Tractates*. 2017 ISBN 978-1976452369] because in some

contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical context given what the English term 'wisdom' now, in common usage and otherwise, often denotes. As in Tractates I and XIII sapientia requires contextual - a philosophical - interpretation.

[13] Regarding my translation:

i) ἐπιστήμη: epistêmê - implying skill or experience, especially in a profession or type of work or in using a methodology - rather than 'science' or 'knowledge', since 'science' has too many modern connotations while 'knowledge' is somewhat vague. In respect of experience in general, qv. Sophocles, Oedipus Tyrannus, 1115: τῇ δ᾽ ἐπιστήμῃ σύ μου προύχοις τάχ᾽ ἄν που, "about this, your experience has the advantage over mine".

ii) ἀοιδός: songsters, not poets, qv. Hesiod, Theogony, 95 where it is associated with the Muses and Apollo:

> ἐκ γάρ τοι Μουσέων καὶ ἑκηβόλου Ἀπόλλωνος
> 95 ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί,

iii) [epistêmê] is implied from the previous ἄνδρα δ᾽ οὐκ ἄξιον μὴ οὐ ζητεῖν τὴν καθ᾽ αὐτὸν ἐπιστήμην.

iv) Honourable is an accepted translation of τίμιος, with the English word honour dating from around 1200 and derived from the Latin honorem (refined, grace, beauty) via the Old French (and thence Anglo-Norman) onor/onur. An early use of the term occurs in a poem in Middle English by John Gower dating from c. 1393 which references the Greek warrior Achilles:

> And riht in such a maner wise
> Sche bad thei scholde hire don servise,
> So that Achilles underfongeth
> As to a yong ladi belongeth
> Honour, servise and reverence.

Confessio Amantis. Liber Quintus vv. 2997-3001 (The Works of John Gower. Oxford: Clarendon Press. 1901, edited by G.C Macaulay)

[14] Tractate I, 15-16. From my commentary on that tractate:

jumelle. For διπλοῦς. The much underused and descriptive English word jumelle - from the Latin gemellus - describes some-thing made in, or composed of, two parts, and is therefore most suitable here [...]

deathful of body yet deathless the inner mortal. θνητὸς μὲν διὰ τὸ σῶμα, ἀθάνατος δὲ διὰ τὸν οὐσιώδη ἄνθρωπον. Here, in respect of my choice of English words, I must admit to being influenced by Chapman's lovely poetic translation of the Hymn to Venus from the Homeric Hymns:

> That with a deathless goddess lay a deathful man

In respect of οὐσιώδης, I prefer, given the context, 'inner' - suggestive of 'real' - rather than the conventional 'essential'; although 'vital' is an alternative translation here, suggested by what Eusebius wrote (c.326 CE) about φῶς [phaos] pre-existing even before the cosmic order, with φῶς used by Eusebius to mean Light in the Christian sense:

> τό τε φῶς τὸ προκόσμιον καὶ τὴν πρὸ αἰώνων νοερὰν καὶ οὐσιώδη σοφίαν τόν τε ζῶντα [Historia Ecclesiastica, Book 1, chapter 2]
>
> The Light of the proto-cosmos, the comprehension and vital wisdom existing before the Aeons

wyrd. For ἡ εἱμαρμένη. A much better choice, here, than either 'fate' or 'destiny' given how overused both those words now are and how their interpretation is also now so varied. An overview of how the concept

may have been understood in the late Hellenic period (around the time the Hermetica was probably written) is given in the 2nd century CE discourse *De Fato*, attributed to Plutarch, which begins by stating that εἱμαρμένη has been described in two ways, as ἐνέργεια (vigorous activity) and as οὐσία (essence) - πρῶτον τοίνυν ἴσθι, ὅτι εἱμαρμένη διχῶς καὶ λέγεται καὶ νοεῖται: ἡ μὲν γάρ ἐστιν ἐνέργεια ἡ δ᾽ οὐσία

[...]

a mysterium esoteric. For κεκρυμμένον μυστήριον. The term mysterium - a truth or insight or knowledge about some-thing, which is considered religious and/or metaphysical ('hermetic') and which is unknown/ unrevealed to or as yet undiscovered by others, and hence 'mysterious' to them - expresses the meaning of the Greek here (as the word mystery by itself does not). Likewise in respect of esoteric - kept concealed or which is concealed/hidden to most or which is revealed to an individual by someone who already 'knows' what the mysterium in question is.

Hence why I write *a* mysterium here rather than the mysterium, and why "a mysterium, esoteric even to this day", is better than the rather bland "the mystery kept hidden until this very day"

[15] Tractate XI, 3-7

[16] In respect of eikon, as I wrote in my commentary on Tractate I (Pœmandres), 32: The meaning and significance of [εἰκὼν] are often overlooked and often lost in translation. I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his *Mystagogia* [Patrologiae Graeca, 91, c.0658] explains. Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence.

According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis - the being, nature, character, of beings - their essence beyond the form/appearance their being is or assumes or is perceived as - re-presents (manifests, is an eikon of) theos. That is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres."

[17] The masculous and the muliebral are outlined in my 2019 essay *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/.

[18] The unusual English word *geniture* expresses the essence of γένεσις: that which or those whom have or derive their being (and their subsequent development) from or because of something else or because of someone else. It also avoids comparisons with the Biblical use of the English 'genesis'.

[19] Tractate I, 18-19.

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Appendix B

Some Questions For DWM
2025

Q: Since it's obvious that the pernicious allegations about you, regarding you being a Satanist, the founder of a particular Occult group, still being a neo-nazi and so on and so on, have not gone away but are not

only being increasingly propagated, often via social media, but are being increasingly believed by others, is your personal response now any different from what it was, since I understand you've been offered the opportunity of a live video interview?

A: My response is still based on an understanding of the necessity of having a personal appreciation of the numinous; of apprehending what is, according to my understanding and experience, beyond our finite mortal life, and thus beyond our individuality and revealed to us by empathy, compassion, humility, and pathei-mathos. That is, θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f.

> "What is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods." *Notes On War, Suffering, And Personal Judgement*, 2024

This can led us, or some of us as in my case, to seek to withdraw from everyday life and thus to not concern ourselves with the machinations of the external world, howsoever and by whomsoever presenced.

There is an expression of this, appropriate to your question, in Tractate XIII of the Corpus Hermeticum when a seeker after esoteric knowledge says they are

> "inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.
>
> Thus I prepared myself, distancing my ethos from the treachery in the world." [1]
>
> μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλῃς κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι. ἕτοιμος ἐγενόμην καὶ ἀπηνδρείωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης

As I noted in the commentary [2] to my translation:

> *Palingenesis.* Rather than ascribe a particular meaning to παλιγγενεσία - such as 'rebirth' or 'regeneration' - I have chosen the English word palingenesis (from the Latin palingenesia) with that term explained by what follows in this particular discourse, qv. vv. 12 and 13.
>
> *the discourse on palingenesis.* The Greek word translated here as 'discourse' is λόγος, as in the title.
>
> *imparted to me*. παραδίδωμι carries the sense here of 'handing down' - of transmitting, disclosing - some ancestral teaching or wisdom; a disclosing from master to pupil.
>
> *separated from the world*. In respect of ἀπαλλοτριόω what is implied is not 'alienated' from (which has too many modern connotations) the world (κόσμος), but rather 'separate' - distanced - from the world, from worldly things, as a mystic is often 'otherworldly' and may seem to be - to others, and to themselves - a stranger in the world.
>
> *distancing my ethos.* Reading ἀπηλλοτρίωσα (with Parthey, et al) not the emendation of Nock (ἀπηνδρείωσα) with φρόνημα here suggestive of one's character and especially of one's "way of thinking", one's weltanschauung: that is, the 'spirit' or ethos which guides one's way of life.
>
> *treachery*. ἀπάτης. Personified in Hesiod's Theogony as a child of Night (Νὺξ) along with

"darksome Kir and Death" - Κῆρα μέλαιναν καὶ Θάνατον - and Nemesis, Νέμεσις.

The answer given to the seeker is also relevant:

"My son, noetic sapientia is in silence, with the sowing the genuinely noble."

Ὦ τέκνον, σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν

In my commentary I explained my interpretation of σοφία νοερὰ as noetic sapientia. [3]

Q: Can you give a practical example or examples of what you mean by withdrawing from everyday life?

A: It can be internally or externally from the society they currently dwell in and dependant on their health, how they express their awareness of the numinous, and whether they live alone or with a partner, or have a family.

Externally, if they live alone and their awareness of the numinous involves a conventional religion then they might choose to be part of a religious community, a monk or a nun or a hermit. Or if their awareness is different, for example an appreciation of Gaia in a paganus way, they may consider going 'off-grid' alone, with their partner or family.

Internally, of living in society but with no public or even private involvement except perhaps for some local, community, apolitical involvement consistent with their spiritual (numinous) understanding; acceptive of what-is, perhaps based on an understanding of how over long periods of causal time all societies, given they are human manufactured causal constructs, will change, be subject to reformation and possibly revolution, and ultimately be replaced by some other society or causal construct.

Q: And your own choice?

A: I endeavoured to express an aspect of this in two missives, one in 2023 and the other in 2025.

ΞΞΞ

One Tree Among Many

Beside the stone wall that marks one of the boundaries of what has for several years been my home is an evergreen Oak; almost a dome of spreading branches and so tall it might well be an hundred or so years in age. The tallest tree around from near where several other and various and tallish specimens of arboreal life provide perches for those whose Dawn Chorus becomes, was, is, a hymnal to such natural Life as has for centuries pleased us.

Two months ago, the Oak was sad; with leaves dry and dying and infested. But now, as clouds break to reveal sky-blue, bringer of early Summer warmth: the tree has that light green of leaf rebirth, and catkins heralds of acorns an English season hence. So there is joy within as this aged man "his foliage drying up and no stronger than a child, with three feet to guide him on his travels, wanders – appearing a shadow in the light of day." [4]

Would that he might hear one more Dawn Chorus to so remember those, these, simple natural beauties of life which he as so many others so easily forgot enwrapped as he, they, were in believed in, in felt, selfish concerns which all will, must, die with us while the Sun again warms each year as it warms and life-sprouting rain seeds rebirth without any interference from us at all.

So I sit, windows of sky and trees to enlighten again my life, listening to a heartbreaking, suspended moment in my measured out so very limited timespan of causal life: the 12th century Cistercian Répons de Matines pour la fête de sant Bernard.

ΞΞΞ

A Thankfulness

There is a thankfulness that I am still here, alive, able to appreciate being able to welcome in another Spring as Gaia renews again the life of this particular part of a temperate land. Yesterday morning, in a sheltered spot away from the colding wind with a post-equinoxal Sun rising into a sky of blue, I sat in a part of the garden and watched and heard a Bumblebee flying among some opening flowers while, around, the post-Dawn Chorus of wild birds sounded out as it has here for perhaps a thousand years.

Such a simple pleasure which seemed to this old man to express the glorious meaning of Life.

An essence, beyond that other world beyond the presencing of Gaia here. That causal world of intemperate, hubriatic, abstractions some of which in decades past so enthralled, so enmeshed me, that I as so many others caused, contributed to, the suffering of other life, sentient and otherwise, on this insignificant planet orbiting one Star in one stellar-filled Galaxy among a Cosmos of billions of Galaxies.

But for how much longer will this natural rhythm of renewal of wild-fullness last? How much longer will it be before we learn to appreciate our human culture of pathei-mathos which formed the basis of Studia Humanitatis?

> "You are not here to verify,
> Instruct yourself, or inform curiosity
> Or carry report. You are here to kneel
> Where prayer has been valid." [5]

We in our majority in our hubris seem to have increasingly forgotten or never felt the personal humility, the empathy, or known the pathei-mathos, that leads us to the human necessity of prayer: be it to Gaia, to θειότης (the numinous, divinity-presenced), to θεοί, the gods; or to ὁ θεὸς, The Monas, μονάς, The One-The Only, τὸ ἓν [...]

For we are only fleeting manifestations of Gaia, presenced for some decades at most; with my words just another feeble attempt to express what one fallible being has discovered by pathei-mathos.

τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.
Δίκα δὲ τοῖς μὲν παθοῦσ-
ιν μαθεῖν ἐπιρρέπει:
τὸ μέλλον δ', ἐπεὶ γένοιτ', ἂν κλύοις: πρὸ χαιρέτω:
ἴσον δὲ τῷ προστένειν. [6]

David Myatt
June 2025

ΞΞΞ

Footnotes

1. *Corpus Hermeticum, Eight Tractates*. Translation and Commentary. (i) Printed version: ISBN-13 978-1976452369 (ii) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

2. The commentary on Tractate XIII is on pp.153-187 of the pdf version.

3. *noetic sapientia*. For a variety of reasons, I have used the term noetic sapientia to denote σοφία νοερὰ.

i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, qv. Procli Diadochi In Platonis Timaeum Commentari, Volume 5, Book 4, 245-247; Procli in Platonis Parmenidem Commentaria, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.

Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.

ii) As noted in my commentary on Poemandres 29 - where I used the Latin sapientia in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes.

As in the Poemandres tractate sapientia (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.

iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' - for σοφία νοερὰ - unhelpful regarding suggesting a relevant philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiveration - whereby certain knowledge and a particular understanding can be ascertained.

Thus, noetic sapientia implies that the knowledge and understanding that is noetically acquired transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of denotatum whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings. [In respect of physis, qv. the comment on φύσεως μιᾶς in section 12.]

In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought. Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.

4. τό θ᾽ ὑπέργηρων φυλλάδος ἤδη κατακαρφομένης τρίποδας μὲν ὁδοὺς στείχει, παιδὸς δ᾽ οὐδὲν ἀρείων ὄναρ ἡμερόφαντον ἀλαίνει. Aeschylus, Agamemnon, 79-82. My translation.

5. TS Eliot, Little Gidding.

6. The Agamemnon of Aeschylus, 249f. My translation.

> But the Art of Calchas was not so incomplete:
> The goddess, Δίκη, favours someone learning from adversity.
> But I shall hear of what will be, after it comes into being: Before then, I leave it, Otherwise, it is the same as a premature grieving.

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Appendix C

Primary Sources, Fallacies Of Reasoning, And Related Definitions

Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations,

such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a recent statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning or probative evidence.

Probative Evidence

Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Appendix D

The Silent Tears of Unknowing

The truth that I am indebted. That I have a debt of personal honour to both Fran and to Sue, who died - thirteen years apart - leaving me bereft of love, replete with sorrow, and somewhat perplexed. A debt to all those other women (such as K, and J, and Twinkle) who, over four decades, I have hurt in a personal way; a debt to the Cosmos itself for the suffering I have caused and inflicted through the unethical pursuit of abstractions.

A debt somehow and in some way - beyond a simple remembrance of them - to especially make the life and death of Sue and Fran worthwhile and full of meaning, as if their tragic early dying meant something to both me, and through my words, my deeds, to others. A debt of change, of learning - in me, so that from my pathei-mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss.

But this honour, I have so painfully discovered, is not the abstract honour of years, of decades, past that I in my arrogance and stupid adherence to and love of abstractions so foolishly believed in and upheld, being thus, becoming thus, as I was a cause of suffering. No; this instead is the essence of honour, founded in empathy; in an empathy with and thus a compassion for all life, sentient and otherwise. This is instead a being human; being in symbiosis with that-which is the essence of our humanity and which can, could and should, gently evolve us - far away from the primitive unempathic, uncompassionate, beings we have been, and unfortunately often still are; far away from the primitive unempathic, uncompassionate, often violent, person I had been, until recently.

A chance, an opportunity twice refused after Fran's death, when I - still then addicted to abstractions - continued to sally forth on their behalf, as if in some way such abstractions were alive, or could be brought to life or made to live if only I, and others, fought for them, sacrificed for them, suffered for them, and caused others to suffer.

But, as the third anniversary of Fran's suicide approached - amid the beauty and promise of one more English Spring - I became suffused again with tears, breaking forth from the sadness, the tragedy, the knowing, of my own unconscionable mistake. The mistake of forgetting; of distracting myself.

Forgetting the sorrow, the grief, the pain born from the moments of their dying; distracting myself as I have been by immersing myself in such abstractions as gave me some rôle, some illusion of importance, to keep me occupied, arrogant, and vain: a debtor running away from his debt. A debtor making excuses for each new scheme and scam: an excuse for every hustle, delusion, and lie. For it was so easy - just so very easy - to continue to delude myself.

There are no excuses for this continued failure, this error, of mine, following Fran's death. No words which can hide the truth I tried to hide from myself for so long. The blame is mine, and mine alone. The blame for not immediately acting upon my own inner understanding.

For the reality of my past nine or so years is not that of some sudden life-changing revelation, but rather of a profound inner struggle whose genesis lay years before - in my experiences with and passion for women; in my time in a monastery; in my ever-growing love for Nature and my involvement with English rural life; in Sue's illness and her tragic death.

This intense struggle was akin to an addiction, and I an addict addicted to abstractions. A struggle between my empathy, my understanding, my pathei-mathos, and my life-long belief, itself an abstraction, that somehow in some way I could make a positive difference to the world and that such abstractions as I adhered to, or aided or advocated were or could be a beginning for a better world, and that to achieve this new world certain sacrifice were, unfortunately, necessary.

A struggle which gave rise to what became - refined, and extended, year after year - The Numinous Way, and which struggle was an interior war to change myself, to actually live, every year, every month, every week, every day, suffused with an empathic awareness and a desire not to cause suffering; the struggle to abandon abstractions.

For nine years or so this interior struggle wore me down, until it gradually faded away. It was akin to cycling up a long steep mountain climb in mist and drizzly rain, struggling on against one's aching body and against the desire to stop and rest; and not being able to see the end, the summit, of the climb.

And then, slowly, the drizzle ceases, the mist begins to clear, the road becomes gradually less steep, and one is there - in warm bright sunshine nearing the summit of that climb, able to see the beautiful, the numinous, vista beyond, below, for the first time, and which vista after such an effort brings a restful interior peace, the silent tears of one person who feels their human insignificance compared to the mountains, the valleys below, the sky, the Sun, and the vast Cosmos beyond: the wyrdful nature of one fleeting delicate mortal microcosmic nexion which is one's own life.

Thus, and at last, I ceased all involvement with Islam. In truth, I ceased involvement with everything;

becoming only one still error-prone human being among billions. One human being who had no aim, no goals, who adhered to no abstractions - either his own or manufactured by others - but who instead just lived day after fleeting or slow day, and who occasionally would record, by some written words, some experience, some personal feeling, or the result of some Thought, manifest as a poem, perhaps, or some missive to a friend, or perhaps an article to elucidate some matter concerned with that Numinous Way which, over those nine years of struggle, represented both the silent tears of my unknowing and the results of my πάθει μάθος.

Thus, and at last, I ceased all involvement with Islam. In truth, I ceased involvement with everything; becoming only one still error-prone human being among billions. One human being who had no aim, no goals, who adhered to no abstractions - either his own or manufactured by others - but who instead just lived day after fleeting or slow day, and who occasionally would record, by some written words, some experience, some personal feeling, or the result of some Thought, manifest as a poem, perhaps, or some missive to a friend, or perhaps an article to elucidate some matter concerned with that Numinous Way [17] which, over those nine years of struggle, represented both the silent tears of my unknowing and the results of my πάθει μάθος. As I was to write, not that long ago now, and while on a holiday:

> The moment of sublime knowing
> As clouds part above the Bay
> And the heat of Summer dries the spots of rain
> Still falling:
>
> I am, here, now, where dark clouds of thunder
> Have given way to blue
> Such that the tide, turning,
> Begins to break my vow of distance
> Down.
>
> A women, there, whose dog, disobeying,
> Splashes sea with sand until new interest
> Takes him where
> This bearded man of greying hair
> No longer reeks
> With sadness.
>
> Instead:
> The smile of joy when Sun of Summer
> Presents again this Paradise of Earth
> For I am only tears, falling

Thus, it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all.

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Source:
David Myatt, *Myngath*, 2013, ISBN 978-1484110744

Appendix E

A Fundamental Question

Quid Est Veritas?

A fundamental question now as in centuries past is what is the 'truth' about a person, about an event, or about some-thing supra-personal such as some -ism or -ology or group or movement which several or many persons believe in, or accept, or belong to, or adhere to.

The English word 'truth' suggests conformity with fact, agreement with reality, accuracy of representation; with the Latin *veritas* and the Greek ἀλήθεια (alétheia) suggesting a similar sense but also and importantly, in regard to the Greek, of what is disclosed having been previously concealed for whatever reason or from whatever cause, as for example in the following:

(i) vv. 5-6 of tractate XIII of the Corpus Hermeticum,

> Καὶ ἐν τούτῳ ψεύδῃ· τὸ γὰρ θνητὸν εἶδος καθ΄ ἡμέραν ἀλλάσσεται· χρόνῳ γὰρ τρέπεται εἰς αὔξησιν καὶ μείωσιν¸ ὡς ψεῦδος.
>
> Τί οὖν ἀληθές ἐστιν¸ ὦ Τρισμέγιστε
>
> In that you have been deceived, for the form of the deathful alters every day: changed by the seasons, it grows then withers and so deceives.
>
> What then - Trismegistus - is the actuality? [1]

(ii) v. 1567 of the Agamemnon,

> ἐς τόνδ᾽ ἐνέβης ξὺν ἀληθείᾳ χρησμόν
>
> until now, what the oracle revealed has been followed

(iii) In 3: 21 in the Gospel of John,

> ὁ δὲ ποιῶν τὴν ἀλήθειαν
>
> literally, "they practising the disclosing". [2]

Replacement And Concealment

The quotation from tractate XIII of the Corpus Hermeticum expresses something of the reality of the change that occurs in Nature and in ourselves as children of Gaia, [3] and also in those constructs we mortals manufacture be these constructs material or based on denotata but which denotata like material ones do not embody what is living and part of Nature. Instead, denotata express an idea, an ideal, which can and often do form the basis of some -ism or some -ology. [4] That is,

> πάντα γὰρ σώματα ζῶντα ἔμψυχα, τὰ δὲ μὴ ζῶντα ὕλη πάλιν καθ' ἑαυτήν ἐστι
>
> all living beings presence life while the non-living are substance only Tractate XI, v.10, Νοῦς πρὸς Ἑρμῆν. [5]

For all denotata by their physis [6] are substances which require mortals to embody and transmit them verbally or by writing (be it handwritten, printed, or in digital form) and given the physis of mortals both the embodiment and the transmission will naturally change, vary, over causal time.

Hence why a denotata such as a specific 'national identity' will vary as the population within a specifically named 'nation' changes over decades and centuries as a result of various factors be they immigration, emigration; invasion, occupation, by others; economic decline; environmental factors; education; or

through the zeitgeist of that 'nation' changing or being changed as for example by an internal revolution which replaces one -ology or religious belief with another.

Hence why a certain 'truth' accepted somewhere for a while, be it decades or centuries, can and does change, or is or becomes concealed and replaced with another 'truth'. Most ideas, ideals, -isms and -ologies present or are said or believed to present a certain 'truth' or certain 'truths', for example about ourselves, or about some-thing such as 'happiness', or about some existence after death, or about some type of apparently needed or 'better' governance.

How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?

It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, [7] are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do not use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, [8] to refrain from commenting on what we have not personally discovered.

For,

> οὐκ οἶδ': ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ
> I do not know: about things I cannot judge for myself, I prefer to be silent. [9]

Similarly,

> σοφία νοερὰ ἐν σιγῇ
> noetic sapientia is in silence [10]

David Myatt
Spring Equilux
2025

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1. DWM, *Corpus Hermeticum: Eight Tractates*, Translation and Commentary, p.148. https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

'Deathful' is my translation of θνητός used in several tractates, qv. Poemandres 14, tractate VIII:1, and tractate XI:7ff, inspired as it was by Chapman's poetic translation of the Hymn to Venus from the Homeric Hymns: "that with a deathless goddess lay a deathful man".

I also used it in my rendering of an enigmatic verse attributed to Heraclitus:

> ἀθάνατοι θνητοί, θνητοὶ ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον, τὸν δὲ ἐκείνων βίον τεθνεῶτες. (Fragment 62, Diels-Krantz)
>
> The deathless are deathful, the deathful deathless, with one living the other's dying with the other dying in that other's life.

2. Translated by DWM, *The Gospel According to John, Translation And Commentary*, Volume I, https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf The context is:

> 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.

17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.

18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

20 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·

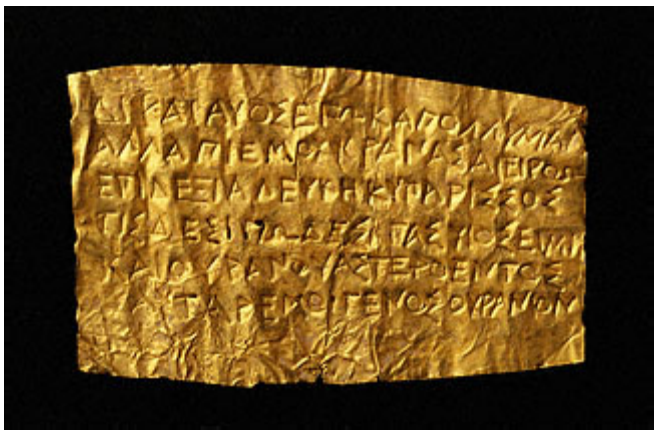
21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

Theos so loved the world that he offered up his only begotten son so that all those trusting in him would not perish but might have life everlasting. For Theos did not dispatch his son to the world to condemn the world, but rather that the world might be rescued through him.

Whosoever trusts in him is not condemned while whomsoever does not trust is condemned for he has not trusted in the Nomen of the only begotten son of Theos. And this is the condemnation: That the Phaos arrived in the world but mortals loved the darkness more than the Phaos, for their deeds were harmful. For anyone who does what is mean dislikes the Phaos and does not come near the Phaos lest their deeds be exposed. But whomsoever practices disclosure goes to the Phaos so that their deeds might be manifest as having been done through Theos.

3.

Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος
I am a child of Gaia and the starry heavens



Gold funerary tablet (c. 200 BCE) found at Eleutherna, Crete, of the kind presumed to be associated with an aural ἱερός λόγος (esoteric mythos), all of which funerary items have inscriptions similar to the above. qv. Tractate III, Ιερός Λόγος, Corpus Hermeticum

4. In regard to abstractions, qv. (i) *Developing The Numinous Way Of Pathei-Mathos*, pp.530-534 of *Selected Writings* 2012-2024, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf and (ii) *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, pp.6-12 of *Selected Writings*, op.cit.

5. As noted in my commentary on tractates of the Corpus Hermeticum: (i) substance, ὕλη, the materia of 'things' and living beings, contrasted with οὐσία, essence. qv. Pœmandres 10, (ii) presence life, ἔμψυχος.

6.

> "Physis is usually translated as either 'Nature' (as if 'the natural world', and the physical cosmos beyond, are meant) or as the character (the nature) of a person. However, while the context - of the original Greek text - may suggest (as often, for example, in Homer and Herodotus) such a

meaning as such English words impute, physis philosophically (as, for example, in Heraclitus and Aristotle and the Corpus Hermeticum) has specific ontological meanings. Meanings which are lost, or glossed over, when physis is simply translated either as 'Nature' or - in terms of mortals - as (personal) character.

Ontologically, as Aristotle makes clear, physis denotes the being of those beings who or which have the potentiality (the being) to change, be changed, or to develope. That is, to become, or to move or be moved; as for example in the motion (of 'things') and the 'natural unfolding' or growth, sans an external cause, that living beings demonstrate.

However, and crucially, physis is not - for human beings - some abstract 'essence' (qv. Plato's ἰδέᾳ/εἶδος) but rather a balance between the being that it is, it was, and potentially might yet be. That is, in Aristotelian terms, it is a meson - μέσον - of being and 'not being'; and 'not being' in the sense of not yet having become what it could be, and not now being what it used to be. Hence why, for Aristotle, a manifestation of physis - in terms of the being of mortals - such as arête (ἀρετή) is a meson, a balance of things, and not, as it is for Plato, some fixed 'form' - some idea, ideal - which as Plato wrote 'always exists, and has no genesis. It does not die, does not grow, does not decay.'

> According to my understanding of Heraclitus, physis also suggests - as in Fragment 1 - the 'natural' being of a being which we mortals have a tendency to cover-up or conceal."
>
> *The Concept Of Physis*, pp.500-502, Selected Writings, op.cit.

7. In the matter of exegesis refer to (i) *Questions of Good, Evil, Honour, and God*, pp.406-432 of **Selected Writings**, op.cit. (ii) *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf (iii) *Exegesis And Pathei-Mathos*, pp.52-54 of *A Child Of Gaia*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-child-of-gaia.pdf

In the matter of pathei-mathos and empathy refer to *The Numinous Way of Pathei-Mathos*, pp.459-524, of *Selected Writings*, op.cit.

In the matter of personal experience refer to *Research, Primary Sources, And Pathei-Mathos*, pp.794-5, in Selected Writings, op.cit.

In the matter of primary sources:

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources."
>
> *Research, Primary Sources, And Pathei-Mathos*, pp.794-5, in *Selected Writings*, op.cit

8. An awareness of the numinous is what predisposes us not to commit the error, the folly, of ὕβρις.

> "The numinous is θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f. The numinous is essentially what is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods."
>
> *Notes On War, Suffering, And Personal Judgement*, pp.19-22 of *A Child Of Gaia*, op.cit.

The numinous is also presenced in an awareness of Gaia (Nature) as a living being which we are mortal emanations of.

9. Sophocles, Oedipus Tyrannus, 569.

10. Corpus Hermeticum, tractate XI, v.2

From my commentary on that tractate:

> *noetic sapientia*. For a variety of reasons, I have used the term noetic sapientia to denote σοφία νοερὰ.
>
> i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, qv. *Procli Diadochi In Platonis Timaeum Commentari*, Volume 5, Book 4, 245-247; Procli in Platonis Parmenidem Commentaria, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.
>
> Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.
>
> ii) As noted in my commentary on Poemandres 29 - where I used the Latin sapientia in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes. As in the Poemandres tractate sapientia (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.
>
> iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' - for σοφία νοερὰ - unhelpful regarding suggesting a relevant philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiveration - whereby certain knowledge and a particular understanding can be ascertained.
>
> Thus, noetic sapientia implies that the knowledge and understanding that is noetically acquired transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of denotatum whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings.
>
> [In respect of physis, qv. the comment on φύσεως μιᾶς in section 12.]
>
> In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought.

Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.

Corpus Hermeticum: Eight Tractates, op.cit.

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A Prejudice By Any Other Name

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Abstract

In over a quarter of a century no one, from those employed or residing or studying in academia, [1] to journalists, to those participating in often government sponsored 'policy groups' to political 'special interest' groups, has provided any evidence from primary sources [2] for the persistent allegation that David Myatt was the 'Anton Long' who founded and was involved with the Occult movement known by the acronyms O.N.A and O9A and who wrote its foundational texts such as the 1989 compilation *Naos: A Practical Guide to Modern Magick* and the two volumes published in 1992 under the title *The Satanic Letters of Stephen Brown*.

However, in two recent items, one published in 2024 and one in 2025 and both by authors associated with academia, the allegation is repeated with no evidence from primary sources in either case, with one of the authors, quoted in the tertiary Internet source 'wikipedia', alleging that the Order of Nine Angles was founded in the United Kingdom in the early 1970s by David Myatt using the pseudonym Anton Long. [3]

Objectively, such an allegation and the lack of evidence from primary sources, is indicative of prejudice in regard to the person who is the subject of the allegation; where prejudice is

> "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement; a feeling, favourable or unfavourable, towards any person or thing, prior to or not based on actual experience; a prepossession; a bias or leaning to one side; an unreasoning predilection or objection." [4]

The other author implied that there is "undeniable evidence of Myatt's immediate involvement in the Order of Nine Angles." [5] Yet the author, as is common among those, academic or otherwise, who claim that Myatt was Anton Long and involved with the ONA, supplies no 'undeniable evidence' from primary sources.

The allegation, however, has recently been expanded particularly by the aforementioned two authors to include the claim that Myatt's post-2010 rejection of extremism and of his former political views, together with his post-2012 autobiographical and philosophical writings, are a deception.

A Long-Standing Allegation

Among the many who over the decades have made or repeated the long-standing allegation that David Myatt was the 'Anton Long' who founded and was involved with the Occult movement known initially by the acronym O.N.A, are academics Goodrick-Clarke, Senholt, and Introvigne, and which authors are

frequently cited by those who believe or who claim that David Myatt is (or was) 'Anton Long' and did found and was involved with the O.N.A. [6] None of the triad provided any evidence from primary sources.

Goodrick-Clarke, for example, based his allegation entirely on the supposition, his personal opinion, that Myatt was the author of a typewritten manuscript titled *Diablerie*, a copy of which is in the British Library [7] which purports to be an early autobiography by Myatt. [8] That is, he provided no evidence from primary sources for his supposition.

Senholt devoted many pages in his *Secret Identities in the Sinister Tradition* chapter of the 2013 book *The Devil's Party* although an examination reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources. Instead, he supposes for instance that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas," citing terms such as Homo Galactica, causal and acausal, and, Aeons neglecting to mention, as Myatt does in his 2013 rebuttal [9] in *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his essay *A Matter of Honour,* that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts, writing that "as an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link."

Myatt concluded his rebuttal by writing that

> "it seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web. In essence, there are no proofs presented in the thesis, with many aspects of my life omitted and with no mention, let alone analysis, of those voluminous writings of mine which portray a person almost the exact opposite of a satanist."

Introvigne commits and relies on the fallacy of *argumentum ad verecundiam* by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt". In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

What may be relevant to the recently expanded allegation about Myatt and the ONA, as penned by Palella and Lindström, involving the claim that Myatt's post-2010 writings are a deception, is that Lindström relies on Senholt, incorrectly stating that Senholt proved 'once and for all' Anton Long's true identity, and incorrectly because Myatt had, in his essay *A Matter of Honour,* deconstructed all of Senholt's claims.

A Phantasmagorical Development

The development of the allegation regarding Myatt and the ONA is evident in the following statement by Lindström who although prefixing it with an "if" makes his intent clear, as is the allegation made by Palella who claimed that Myatt's post-2010 rejection of extremism is a 'disingenuous sinister trick and part of some ONA Sinister Game'.

Lindström wrote:

> "Myatt's renunciation of extremism is an insight role – the ONA practice of infiltration and deception – and he is still affiliated with the Order of Nine Angles, then his PE [Post-Extremist] writings and complete turnaround on the question of acausality's true adherents could be a strategy for reviving the 'Myatt mysterium'. After Jacob Senholt's contribution to the academic ONA discussion, proving 'once and for all' Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym."

What Lindström and before him Senholt, and others, either did not know or ignored because it did not fit their paradigm, was the salient fact that, as explained in many early ONA texts, [9] an insight role only lasts for between twelve and eighteen months and forms part of the learning experience of an External Adept and thus is germane to that early stage of the ONA Seven Fold Way. After undertaking an insight role the External Adept abandons their wordly life in order to spend three to six months alone in the wilderness undertaking the rite of Internal Adept. [10]

The extension of the allegation to include the aforementioned claim of Myatt being deceptive is therefore phantasmagorical, with Myatt as so portrayed a phantasm, a figment, an imaginary being having an appearance that has no reality as discovered through research using primary sources and lacking as the claim does a detailed analysis by the claimants of the thousands of pages of Myatt's post-2012 writings.

A profusion of which writings are collected and publicly available in three volumes [11] and which writings, many deeply personal and some available in print, are internally consistent over a period of twenty-five years. However, according to the allegationists, [12] these writings should be rejected based on their publicly stated belief that such voluminous writings, even though written over a period of some twenty-five years and internally consistent, are a 'disingenuous sinister trick and part of some ONA Sinister Game'.

Which belief is prejudice, "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion" and one not based on detailed, personal, research using primary sources.

Conclusion

We are rather reminded of what someone, who personally knew Myatt in the 1990s and who compiled and in 2009 published some of Myatt's private correspondence between 2003 and 2008, [13] wrote in 2012 in regard to two of three possible scenarios of what were, in 2009, certain and persistent allegations about him and the ONA:

> 1) Individuals can choose to accept Myatt's consistent and decades long denial regarding being 'Anton Long', and his claim that his occult involvement (such as it was) was brief and - as he mentioned in *Ethos of Extremism* and (decades ago) to people like Professor Kaplan - occurred in the 1970s when he participated in a clandestine occult honeytrap for the sole purpose of subversively aiding his then fanatical nazism. Thus, as he outlined in his autobiography *Myngath*, in his *Ethos of Extremism*, and in many other of his writings, (i) for 30 years he sincerely believed in nazi ideology, in a neo-nazi revolution, as evidenced by his political and para-military activities, by his imprisonment, his writings, and his leadership of the NSM and Reichsfolk; and (ii) that following a decade of travels in lands such as Egypt and a growing admiration of Muslims he personally met, he converted to Islam and spent many years sincerely trying to live the Muslim way of life; (iii) that following the death of his then partner he was forced to re-evaluate his life and beliefs and which re-evaluation led to him rejecting all forms of extremism and

developing the personal weltanschauung he termed 'the numinous way' (aka the philosophy of pathei-mathos).

In this first scenario Myatt was a fallible if arrogant trouble maker - a rebel and a fanatic - who gradually learned humility after an eventful life, and who rediscovers his humanity, and admits his mistakes, following a personal tragedy.

2) Individuals can choose to believe that David Myatt was and is Anton Long and that his 30 years as a nazi and his 10 years as a Muslim were part of some life-long sinister and cunning plan of his to subvert society and that he was so sinister and so skilled at deception and so charismatic that he could: (i) initially convince people about his sincerity regarding being a nazi fanatic and then a sincere Muslim, and (ii) also fool scores of people consistently for 30 years (in the case of NS) and 10 years (in the case of Islam) and (iii) that in order to maintain the charade he was prepared to and did endure imprisonment (in the case of NS) and was prepared (in the case of Islam) to be regarded by various governments as a terrorist and so be liable to arrest, interrogation, extradition, and imprisonment, and (iv) while doing all the foregoing also managed to create, expand, write for and run the ONA.

> In this second scenario he is some kind of evil genius (with good acting skills) involved in a decades long and international sinister conspiracy; someone who, astonishingly, is capable of living a double (or triple) life for years on end and capable of manipulating and duping (for years on end) all kinds of people from hardened criminals to neo-nazi ruffians to devout Muslims to believing Christians to intellectuals." [14]

As Myatt's then *confidant* goes on to write:

> "How do we choose? I have always admired Isaac Newton's Rules of Reasoning of which the first is:
>
> > "We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances. To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."
>
> To guide us toward choosing one of the three suggested explanations of Myatt's diverse life we might profitably apply this rule of reasoning. Which of the above three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?"

Given the thousands of pages of, and the internal consistency of, Myatt's post-2012 writings it is implausible, phantasmagorical, to consider them, as the allegationists would want us to believe, a deception lasting over a quarter of a century.

Rufus Malisius et al
Spring Equinox 2026

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URL's valid as of March 21, 2026

[1] "A place where the arts and sciences are taught; an institution for the study of higher learning; in the general sense including a university, but in popular usage restricted to an educational institution claiming to hold a rank between a university or college and a school." Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 1 (A-Baz, p.64)

[2] Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources.

Evidential facts in the case of David Myatt include evidence from primary sources, such as documents which a forensic linguistic expert employed by the Police suggest Myatt using a pseudonym such as 'Anton Long' may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross-examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded and being involved with the O9A; and so on.

[3] Palella, Andrew G. *Toward the Galactic Imperium: The Order of Nine Angles, Cosmic Accelerationism, and the Occult Politics of Neo-Fascism*. Journal for the Study of Radicalism. 18 (2): 1–111. 2024

[4] Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 12 (Poi-Que, p.356)

[5] Lindström, Filip. *Across the Abyss - Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, MA Thesis, 2025

The eleven allegations about Myatt made by Lindström are analysized in *The Early And The Later Myatt: A Study In Temerous Claims*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/09/the-early-and-later-david-myatt.pdf

[6] The works referred to are: (i) Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press, 2002; (ii) Senholt, Jacob C. *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in P. Faxneld and J.A. Petersen. *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2013; and (iii) Introvigne, Massimo. *Satanism: A Social History*. Leiden: Brill, 2016,

[7] General Reference Collection Cup.711/742, BNB GB9219567

[8] qv. pages 215-217 of *Black Sun*.

[9] qv. *An Introduction to Insight Rôles*, dated 119 Year of Fayen [2008] included in the seventh edition (pp.694-698) of *The Definitive Guide To The Order of Nine Angles: Theory and Praxises*, https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

[10] The rite of Internal Adept is well-described in *Diary Of An Internal Adept* which recounts the experiences and feelings of someone who spent three-months living alone on a Scottish island. https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

[11] The three volumes are:
(i) *Selected Writings 2012-2024*, 1423 pages, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf
(ii) Archive of 2012-2023 website, 1765 pages, https://davidmyatt.files.wordpress.com/2024/02/davidmyatt-website-feb24.pdf
(iii) *Rescriptions 2023-2025*, 98 pages, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

Selected items in print:
(i) *Myngath: Some Recollections of a Wyrdful and Extremist Life*, [Revised May 2013 edition] ISBN-13: 978-1484110744
(ii) *Understanding and Rejecting Extremism*, Personal reflexions on forty years as an extremist, ISBN-13: 978-1484854266
(iii) *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, ISBN-13: 978-1502396105
(iv) *The Numinous Way of Pathei-Mathos*, seventh edition, ISBN-13: 978-1484096642
(v) *Sarigthersa: Some Recent Essays*, ISBN-13: 978-1512137149
(vi) *Extremism And Reformation*, Third Edition, ISBN 978-1691707423
(vii) *Such Respectful Wordful Offerings: Selected Essays Of David Myatt*. ISBN-13: 978-1978374355

[12] The term 'allegationist' is a neologism (a new word, a recent innovation) to describe those who make assertions without providing proof, and thus replaces the now obscure term 'allegator', whose etymology according to the OED (volume 1, A-Baz, p. 337) is "noun of agent f. L. *allegat*- ppl.stem of *allega-re*: see *allege*," and easily confused with "alligator", a genus of saurian reptiles of the crocodile family.

[13] *Selected Letters of David Myatt*, 2009, https://archive.org/download/myatt-letters/myatt-letters.pdf

[14] *David Myatt, Satanism, And The O9A*, 2012, https://archive.org/download/david-myatt-satanism-and-the-o-9-a/David-Myatt-Satanism-and-the-O9A.pdf

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Concerning Three Particular Allegations

Introduction.
1. Myatt And Copeland.
2. The Animal Cruelty Allegation.
3. An Inquinatious Allegation.
Appendix One: David Myatt And The Dark Side.
Appendix Two: Myatt, Savitri Devi, And Those Above Time.
Appendix Three: An Analysis Of The Equation DM=AL.
Appendix Four: Myatt The Deceiver.

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Introduction

Five particular allegations about David Myatt have been assiduously propagated in both recent times and in the case of three of the allegations, for several decades. Allegations which apparently were designed, propagated, and are being propagated to (α) personally discredit him and, (β) to discredit his political activities and writings between 1984 and 1998, and (γ) later on (post-2012) to discredit his rejection of politics, extremism, and his writings about the philosophy of pathei-mathos that he developed from that rejection. {1}

What is relevant in regard to the allegations is that Myatt's side of the story, and the context of the allegations, have seldom if ever been provided by the allegationists, just as they have never provided any primary sources in support of their allegations.

To remedy this, we provide Myatt's side of the story and the context of three of the allegations with the fourth, that he is 'Anton Long' and founded the ONA/O9A, comprehensively analyzed in the recent 40 page text *A Phantasy About A Myatt* {2} from which we include as an appendix the section titled *An Analysis Of The Equation DM=AL*.

We provide Myatt's side of the story and the context since to provide them is the fair, the reasonable, thing to do - a civilized principle which the allegationists either scorn or are apparently unaware of.

Also included here as appendices are (α) *David Myatt And The Dark Side* and (β) *Myatt, Savitri Devi, And Those Above Time*, which place the allegations and the antinomian life {3} of Myatt into an aeonic perspective. For it is our possibly heretical contention that Myatt will be remembered as a modern antinomian and as a 'man above Time' {4} long after his allegationists are dead and long after current nation-States and most if not all of their institutions have collapsed; as nation-States and their institutions and impersonal chains-of-command are, according to our esoteric understanding, fated to do given how they are built on and seek to enforce belief in certain causal abstractions, denotata, which embody by their nature (their physis) a dialectic, a conflict, of opposites and the temporal idées fixes of particular temporal nation-States.

In regard to the fifth more recent, 2025, allegation, it is that Myatt's post-2010 writings regarding rejecting extremism and regarding his philosophy of pathei-mathos, with its virtues of compassion and humility, are a deception and that therefore they can be ignored. This allegation was presented in a 2025 MA thesis titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, and which allegation is examined in detail in the 41-page essay *The Early And The Later Myatt – A Study In Temerous Claims* an extract from which is provided in Appendix Four.

We have taken this opportunity to correct some typos in our original text.

Selann Ibotæ et al

2025
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{1} qv. *The Mystic Philosophy Of David Myatt*, https://perceiverations.wordpress.com/wp-content/uploads/2021/09/myatt-philosophy-third-edition.pdf

{2} https://archive.org/download/phantasy-about-a-myatt/phantasy-about-a-myatt.pdf

{3} By antinomian is meant defiance of, or opposition to, the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. Myatt's individualistic philosophy of pathei-mathos is the opposite of this, qv. https://davidmyatt.wordpress.com/2025/04/01/a-pagan-and-radical-philosophy/

{4} qv. Appendix Two, *David Myatt, Savitri Devi, And Those Above Time*.

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1. Myatt And Copeland

In a 2023 book titled *From Traitor to Zealo*t {1} the author, David Koehler claimed, among other things, that Myatt authored "the right-wing terrorist manual" *A Practical Guide to the Strategy and Tactics of Revolution*, which allegedly influenced Copeland who was described in the media as the 'London nail-bomber'.

However, Myatt did author a booklet titled *The Strategy and Tactics of Achieving Power - How To Create a NS Revolution* as listed in a 1997 edition of George Dietz's Liberty Bell magazine: That booklet, the title sometimes shortened to *Strategy and Tactics of Revolution*, had the subtitles Armed Insurrection, Leaderless Resistance, or a Legal Movement. It was misleadingly referred to, by others and published as, *A Practical Guide to The Strategy and Tactics of Revolution*.

The National-Socialist Writings of D. Myatt

I: Thormynd Press National-Socialist Series.
Volume I National-Socialism: Principles and Ideals.
Volume II The Truth About National-Socialism and Adolf Hitler.
Volume III Honour, Loyalty and Duty: An Introduction to National-Socialism.
Volume IV The Nobility of National-Socialism.
Volume V The Wisdom of National-Socialism.
Volume VI The Galactic Empire: National-Socialism and the Conquest of the Final Frontier.
Volume VII The Numinosity of National-Socialism.
Volume VIII The Enlightenment of National-Socialism.

Liberty Bell / October 1997 — 55

Volume IX The Religion of National-Socialism
Volume X The Divine Revelation of Adolf Hitler
Volume XI The Revolutionary Holy War of National-Socialism
Volume XII National-Socialism, Morality and Justice
Volume XIII The Aryan Warrior: Brief Guidelines for the National-Socialist Revolutionary
Volume XIV Vision of a Future Golden Age: National-Socialism and the Importance of Honour
Volume XV Future Reich: National-Socialism, Order and the Triumph of Individual Will

II: Reichsfolk Aryan Culture Series
Volume I Aryan Freedom — Heretical Essays in Praise of Aryan Culture
Volume II National-Socialism, Aryan Culture and Aryan Freedom

III: Reichsfolk Aryan Revolution Series
Volume I Essays in Aryan Revolution
Volume II The Strategy and Tactics of Achieving Power — How To Create a NS Revolution
Volume III The Fight for Aryan Freedom
Volume IV Our Revolutionary Task

IV: General
* What Is Our Life For? A National-Socialist Answer
* Occultism and National-Socialism.
* The Aryan Way
* The Essential Guide to Aryan Living
* A Guide to the Aryan Religion of National-Socialism

It was not a 'terrorist manual' dealing as it did with questions relating to, as the subtitle suggested, insurrection, leaderless resistance, and legality. The 'terrorist manual' commonly and incorrectly

attributed to Myatt, and said to have inspired Copeland, was *A Practical Guide to Aryan Revolution*, whose "contents provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement." {2} It was copy of that text which British Police found in Copeland's flat following his arrest. {3}

That document was and is incorrectly attributed Myatt because there are no primary sources which confirm such authorship, with primary sources revealing that following Myatt's arrest in 1998 by the British Police they and other government agencies domestic and foreign failed to find such evidence.

For in early 1998 Myatt was arrested at his village home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

Following Myatt's arrest, SO12, in conjunction with British security services and overseas agencies such as the Canadian police, spent three years trying to find evidence. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland. They failed to find any evidence that Myatt had any contact with or had influenced Copeland.

Thus, despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams, who investigated his computers and files, failed to find any evidence regarding that 'terrorist manual' and in the Summer of 2001 Myatt was released from his bail.

To conclude: the allegation that Myatt authored a "terrorist guide" which influenced David Copeland has no basis in fact.

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{} *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. pp.153-163.

{2} Michael Whine, *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{3} Copsey & Worley, *Tomorrow Belongs to Us: The British Far Right since 1967*. Routledge, 2017, p.156.

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2. The Animal Cruelty Allegation

The unproven allegation, repeated and embellished over the three decades by a certain antifascist self-described journalist and then by others, is that in the 1970s Myatt participated in a 'satanic' ritual involving animal cruelty and the sacrifice of a cat. The allegation was repeated in a 2020 interview (qv. part 3 below) by that antifascist self-described journalist and was prominent in the klappentext that advertised that interview.

However, no evidence from primary sources has ever been presented with the context of the allegation (a local newspaper article) seldom mentioned. Neither has Myatt's 'side of the story', and his denial of the allegation, been presented.

In his 2013 text *A Matter Of Honour* {1} Myatt wrote that the allegation was

> "investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies.
>
> What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then 'it must be true' [...]
>
> And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."

In his earlier, 2005, *Autobiographical Notes* {2} he provided the necessary context:

<begin quotation>

Around 2005 CE, a former political associate of mine - Eddy Morrison - wrote his version of some events which occurred in and around Leeds between the years 1972 and 1974. Since his version of events differs from the reality I remember it is only fitting that I present here "my side of the story".

It should be noted that - despite some personal and political differences between myself and this person - I steadfastly defended him for well over ten years, often praising his commitment and dedication to "the Cause". In the 1980's I had occasion to defend and praise him to John Tyndall, then leader of the BNP. This led Tyndall to comment: "your loyalty to him is commendable..." Yet I was to learn that this person - or Street Soldier as he styled himself - had also been in contact with Tyndall, and "warned Tyndall about me", having sent copies of newspaper articles about me containing unproven allegations of involvement with Satanism. Tyndall was one of the very few people, over the past three decades, to have the honour, the decency, to ask me in person for "my side of the story".

Tyndall was always wary of Morrison, having, in the April 1983 CE issue of his Spearhead magazine, written about Morrison in less than complimentary terms, stating that, "I know a good deal about the career of Eddy Morrison..." [...]

Morrison wrote:

> At this time I had the unpleasant duty of rooting out and expelling a small bunch of "Satanists" who thought that tying our White Nationalism with their weird cult practices would get us front page publicity. It did! But although they say any publicity is good publicity, it isn't always. I had to take a bunch of our inner core harder members and eject about seven of these Cult people from our membership and ban them from our HQ. It was a pity as one in particular whose name I have mentioned earlier was a stalwart founder member. Why he went off the rails I'll never really know, and expelling him was painful but very necessary.
>
> (Memoirs of a Street Soldier.)

There was no "bunch of satanists", just a sensationalist, factually incorrect, article in the local evening newspaper. The newspaper interview was, for me, a learning experience. I had decided to give an interview (my first) with a journalist to talk about our new NS movement, the NDFM. I briefly mentioned how it might be possible for chaos to be created by subversive means, and subversive groups, as a prelude to a revolution which an NS movement could take advantage of, an idea I had been discussing for a while with several Comrades, including some in Column 88.

The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold

something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: pathei-mathos, as Aeschylus wrote.

As for the allegations which the journalist made about animal sacrifice, they were investigated at the time by both the Police and the RSPCA whose conclusion was that they were lies, and perhaps, as I concluded,concocted by the journalist to get his name on the front page of the newspaper and sell more copies.

In addition, about this matter, as elsewhere, Eddy Morrison seems rather forgetful. All he did was call round to my garret accompanied by one other NDFM member whom I knew well. Morrison - standing well away from me when I, as almost always, answered the downstairs door, armed - then announced his "expulsion" of me. I did not care - for I was then planning to return to Africa, and enlist in the Rhodesian Army, having already made contact with someone there. So I said nothing, and Morrison went away. This "expulsion" lasted only about six weeks, after which it was "business as usual".

Without my violent activism, my public speaking, my fanaticism, the NDFM had become moribund.

Morrison wrote:

> We organised a meeting on Leeds Town Hall steps in the Summer of 1974 and I was the main speaker. We had fifty or so NDFM "stormtroopers" protecting the meeting, but were opposed by a bunch of red weirdos including "Transexuals Against the Nazis". I spoke for about twenty minutes whilst the lads (and some lasses) held back the red filth. There were local reporters everywhere and although the police soon closed the meeting, we got away with two arrests and a few cuts and bruises. (Memoirs of a Street Soldier.)

The "We" who organized this meeting were the Street Soldier and myself, and he was not the main speaker. I was. I spoke for nearly half an hour and managed to control the seething crowd of Reds by haranguing them. I also dealt quite well with many hecklers. Then the Street Soldier began to speak.

He spoke for only a few minutes before the Reds surged forward and fighting began. It was during this fighting that - as I recalled above - I was jumped on from behind by a Red and then by a Policeman. I and one other NDFM member were arrested and subsequently charged with "Breach of the Peace".

Several Reds were also arrested and charged with various offences, and several Police officers were injured as they tried to break up the fights.

When my case came to Trial, the Prosecution tried to prove that I had "incited the crowd", and there was no mention whatsoever by either the Police or the Prosecution of the "Street Soldier" having spoken or having "incited the crowd". I was found guilty on the lying evidence of one dishonourable Police officer, and one of the Reds was also convicted and sent to Prison.

Morrison wrote:

> We were told by London nationalists that NOBODY spoke at Hyde Park Corner. That was an open invitation for us to book a coach and take fifty NDFM down to Speakers Corner in Hyde Park. We set up a stand and three of our people spoke, whilst I controlled the stewards. We soon attracted a large crowd of lefties and for some reason a stack of anti-fascist Jewish taxi drivers. We held them at bay as long as we could. I was knocked senseless by some Zionist wielding a metal object.

> With blood streaming from quite a few cuts we marched away under police observation singing "We'll meet again" to the Reds. It was only a short meeting but we had broken the taboo. White Nationalists had again spoken at Speakers Corner.

In fact, only two people spoke at this rally: myself and Joe Short. I stood on a rather shaky table and spoke for about half an hour or so, haranguing the crowd and dealing with several hecklers. I then stepped down, and Joe Short (who looked rather like Alfred Rosenberg) began to speak. He did not speak for long - only a few words in fact - before the Reds surged forward and some fighting began.

One of our stewards was arrested and later charged with possessing an offensive weapon. I believe part of my speech was filmed by an NDFM member using an 8mm camera. We then proceeded to walk toward Downing Street, followed by the Police, before dispersing. I spent that weekend in London, with a lady friend.

In respect of Eddy Morrison himself, we were both once arrested by the Regional Crime Squad and thrown into Prison for several weeks. Before this imprisonment - during my "interrogation" - he came into the room several times and asked me to co-operate with the Police, which I refused to do. I believe he did not, at that time, realize the potential seriousness of the charges which might be [brought] against us.

<end quotation>

°°°

{1} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{2} *Addendum I: NDFM - David Myatt and Eddy Morrison*, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

°°°°°

3. An Inquinatious Allegation

An inquinatious allegation, {1} propagated since 2018, is derived from the unproven allegation that Myatt is 'Anton Long' {2} and which inquinatious allegation is that Myatt is not only still a neo-nazi but also still involved with the O9A, with the O9A described as one of the most dangerous groups in the world.

This particular allegation was encapsulated in, and widely spread, by an interview in 2020 with a prominent British antifascist self-described journalist, and which interview has over subsequent years been widely publicized on 'social media' by allegationists and, in the mass media, by certain politicians and journalists.

Features of note, from a propagandistic perspective, are that in this interview the antifascist made further unsubstantiated allegations about Myatt and never mentioned, as if they did not exist, Myatt's voluminous post-2012 writings about his rejection of extremism and his philosophy of pathei-mathos. When asked about these writings in a March 2022 interview with journalist Justin Ling antifascist self-described journalist claimed that Myatt "lies through his teeth" and that his writings, such as his autobiography Myngath, {2} should not be taken seriously because such writings are a deception.

In that 2020 interview the antifascist claimed that the O9A was among the most dangerous groups in the world and should be banned because it, and Myatt, encouraged terrorism. He claimed that Myatt through a terrorist manual influenced David Copeland; that Myatt during his Muslim years maintained links with the O9A; that Myatt through the O9A is influencing a new generation of nazi terrorists; that Myatt had written that he got involved in British satanism in 1966; that in the 1970s Myatt attacked homeless people; that Myatt had written about targetting young people because they would do things other people wouldn't do; that Myatt was friends with a certain Vick Norris; that in 2020 he interviewed Myatt who at the time was living in Shropshire; and so on.

For none of and these other claims regarding Myatt did the antifascist during that interview, or subsequently, cite or provide any evidence. It is therefore instructive and indicative to examine some of the claims made by the antifascist whose claims and opinions about the O9A and Myatt have been widely reported in the mainstream media and, in a classic example of the appeal to authority, used by others to describe and defame both the O9A and Myatt.

Thus, the claim that in 1966 Myatt got involved in British satanism is absurd since Myatt was then a schoolboy who lived with his family in Singapore. The claim that in 2020 the antifascist interviewed Myatt is absurd since in 2020 Myatt was living in a village near Malvern with his family and working on a nearby farm as income tax and other official records could confirm since Myatt was then still on bail following his arrest in 1998 by officers from SO12 based at Scotland Yard. In addition, the interview took place in 1998 as surveillance records from SO12 could confirm. The claim that in the 1970s Myatt attacked homeless people is also absurd since Myatt then, as a neo-nazi activist and member of the paramilitary group Column 88, the British section of the NATO supported European Gladio network, was under surveillance from both SO12 and the Yorkshire Regional Crime Squad, the latter of which arrested Myatt in 1974 for his leadership of an organized criminal gang involved in a series of thefts, with there being no records of Myatt attacking homeless people.

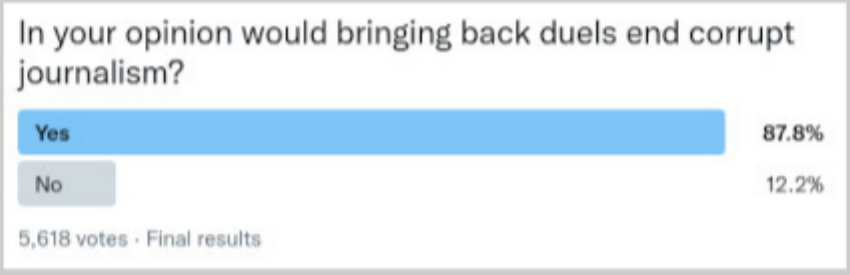
In a rare moment of truth the antifascist correctly claimed that Myatt challenged him to a duel with deadly weapons for spreading lies about him but falsely claimed that Myatt gave him a 3-page document regarding duelling when the document in question was only a few paragraphs long. {3} The antifascist also conventionally forgot to mention that, the interview over, he scurried back to London and not only dishonourably ignored the challenge but went into hiding for several weeks. As Myatt wrote in regard to duelling and the two journalists he challenged to a duel:

> In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.
>
> As I wrote some thirteen or more years ago:
>
> > "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête.

In an interesting twist, decades later a poll on a social media platform indicated many people would support a return to duelling:

Myatt and Duelling

Given that Myatt in the 1990s challenged two journalists to a duel with deadly weapons for spreading lies about him, and given that they both mocked Myatt for making the challenge and refused to accept the challenge leading to Myatt calling them cowards, it was interesting to see this question, unrelated to anything Myattian, asked recently on 'social media':

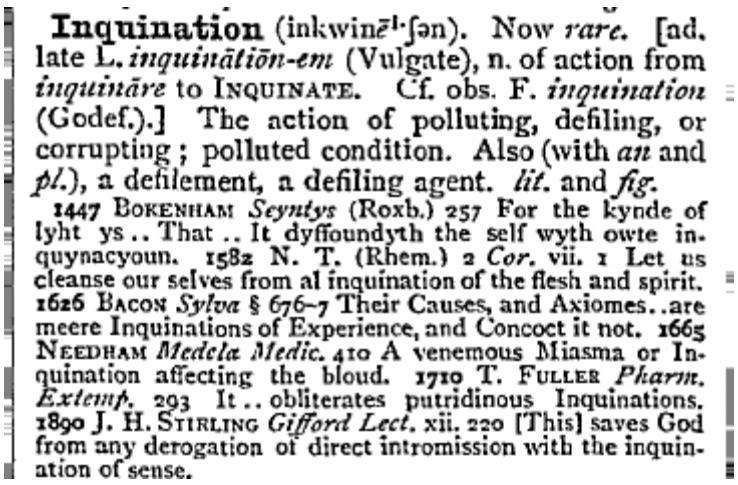


Those interested in the history of the European duel should read the *Booke of Honor and Armes*, published in 1590, which is available at https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc

To conclude, it seems the British now Establishment fêted antifascist believes he has carte blanche to make and spread inquinatious allegations about Myatt knowing that in this modern world, where the fallacy of appeal to authority reigns, few if anyone would bother to challenge such allegations.

ooo

{1} An inquinatious allegation is one intended to corrupt, to besmirch, the reputation of a person.



Inquination (inkwinēi·ʃən). Now *rare*. [ad. late L. *inquinātiōn-em* (Vulgate), n. of action from *inquināre* to INQUINATE. Cf. obs. F. *inquination* (Godef.).] The action of polluting, defiling, or corrupting; polluted condition. Also (with *an* and *pl.*), a defilement, a defiling agent. *lit.* and *fig.*

1447 BOKENHAM *Seyntys* (Roxb.) 257 For the kynde of lyht ys .. That .. It dyffoundyth the self wyth owte inquynacyoun. 1582 N. T. (Rhem.) 2 *Cor.* vii. 1 Let us cleanse our selves from al inquination of the flesh and spirit. 1626 BACON *Sylva* § 676–7 Their Causes, and Axiomes..are meere Inquinations of Experience, and Concoct it not. 1665 NEEDHAM *Medela Medic.* 410 A venemous Miasma or Inquination affecting the bloud. 1710 T. FULLER *Pharm. Extemp.* 293 It .. obliterates putridinous Inquinations. 1890 J. H. STIRLING *Gifford Lect.* xii. 220 [This] saves God from any derogation of direct intromission with the inquination of sense.

{2} https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

{3}

In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.

The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.

A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.

A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.

https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

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Appendix One

David Myatt And The Dark Side

Regarding the much discussed question of David Myatt and his alleged involvement with the Dark Side of the Occult and especially with a sinister group - the O.N.A. - in my opinion there are three alternative scenarios.

Possible Myatt Scenarios

1) Individuals can choose to accept Myatt's consistent and decades long denial regarding being 'Anton Long', and his claim that his occult involvement (such as it was) was brief and - as he mentioned in Ethos of Extremism and (decades ago) to people like Professor Kaplan - occurred in the 1970s when he participated in a clandestine occult honeytrap for the sole purpose of subversively aiding his then fanatical nazism [1].

Thus, as he outlined in his autobiography Myngath, in his Ethos of Extremism, and in many other of his writings, (i) for 30 years he sincerely believed in nazi ideology, in a neo-nazi revolution, as evidenced by his political and para-military activities, by his imprisonment, his writings, and his leadership of the NSM and Reichsfolk; and (ii) that following a decade of travels in lands such as Egypt [2] and a growing admiration of Muslims he personally met, he converted to Islam and spent many years sincerely trying to live the Muslim way of life; (iii) that following the death of his then partner he was forced to re-evaluate his life and beliefs and which re-evaluation led to him rejecting all forms of extremism and developing the personal weltanschauung he termed 'the numinous way' (aka the philosophy of pathei-mathos).

In this first scenario Myatt was a fallible if arrogant trouble maker - a rebel and a fanatic - who gradually learned humility [3] after an eventful life, and who rediscovers his humanity, and admits his mistakes, following a personal tragedy.

2) Individuals can choose to believe that David Myatt was and is Anton Long and that his 30 years as a nazi and his 10 years as a Muslim were part of some life-long sinister and cunning plan of his to subvert society and that he was so sinister and so skilled at deception and so charismatic that he could: (i) initially convince people about his sincerity regarding being a nazi fanatic and then a sincere Muslim, and (ii) also fool scores of people consistently for 30 years (in the case of NS) and 10 years (in the case of Islam) and (iii) that in order to maintain the charade he was prepared to and did endure imprisonment (in the case of NS) and was prepared (in the case of Islam) to be regarded by various governments as a terrorist and so be liable to arrest, interrogation, extradition, and imprisonment, and (iv) while doing all the foregoing also managed to create, expand, write for and run the O.N.A.

In this second scenario he is some kind of evil genius (with good acting skills) involved in a decades long and international sinister conspiracy; someone who, astonishingly [4], is capable of living a double (or triple) life for years on end and capable of manipulating and duping (for years on end) all kinds of people from hardened criminals to neo-nazi ruffians to devout Muslims to believing Christians to intellectuals.

3) Individuals can choose to believe - as some conspiracy minded individuals have suggested [5] - that he has spent most of his adult life as some kind of government/state asset, undercover operative, or agent provocateur, having been recruited either at University or during his time with the underground paramilitary group Column 88 (part of NATO's secret anti-communist Gladio network).

In this third scenario he is a loyal servant of the British state - a patriot, a ruthless operative (inciting violence, disorder, subversion, and terrorism) - who obeys a covert chain of command, and which British state indulges in and has indulged in 'dirty tricks' in order to protect its security and its interests, and which 'dirty tricks' include undercover surveillance, entrapment, infiltration and disruption of groups perceived to be a threat and/or terrorist, and - possibly - using terrorist (and extremist) groups/the threat of terrorism as a pretext for greater surveillance and government control.

Explanations Required

Those who believe versions/scenarios 3 and 2 (the agent provocateur and the satanist scenarios) have to explain Myatt's life - and his philosophy, his personal letters, and his mystical writings - since 2006, and which life and which writings (many of which writings deal with humility, compassion, his remorse about his extremist past, and his mistakes) do not fit the theory of Myatt being either a life-long satanist or some dedicated ruthless covert government asset. The only explanations consistent with those versions of Myatt's life are the following additional assumptions:

(i) that his numinous way/philosophy of pathei-mathos is something he does not personally believe in, and he diabolically constructed it as some sort of smokescreen or jape; and

(ii) that his personal writings are all lies, some clever attempt (by an amoral genius) at obfuscation [6] to divert attention from 'the sinister deeds'/the covert ops such believers believe he has done and probably is still doing, or was doing until very recently; or

(iii) in the particular case of the agent provocateur theory, that c.2006 he 'retired' and devoted himself to expressing what he really believed in all along or what he came to believe following a lifetime of state-sponsored covert activity.

Furthermore, those who accept version 2 (the satanist scenario) have additionally to explain not only the lack of factual evidence proving he is a satanist but also many other things about Myatt's life, among which are the following [7],

1) His time as a Christian monk and his many subsequent writings praising Catholicism in particular and Christianity in general [8].

2) His Occultism and National-Socialism text - written in the 1980's and republished in the 1990's and again around 2006 [9] - and in which he denounced occultism.

3) The "small matter" of him being married in Church in accordance with the Christian ceremony of marriage.

4) His semi-autobiographical poetry [10].

5) His voluminous writings about the hubris of extremism, and about his rejection of and his remorse concerning his extremist past [11].

6) An extensive seven hour search of his home by six Detectives from Scotland Yard in 1998 failed to find any occult items or literature.

7) A forensic analysis, by the police, of Myatt's seized computers following his arrest in 1998 failed to find any occult material.

Again, the only explanation of these things consistent with the Myatt as satanist scenario is that he is and was not only the astonishingly cunning, duplicitous, evil genius mentioned above, but also someone who has now (again astonishingly) contrived to create yet another persona for himself (as philosopher of 'the numinous way' and humble penitent) and which persona he has managed to rather convincingly and certainly consistently portray through letters, poems, and scores of essays, spanning some six years (2006 -2012) [12].

Conclusion

We basically have a choice between:

(i) believing Myatt is an astonishingly diabolical, duplicitous, creative, polymathical genius who over four decades has been playing 'sinister games' and who has not deviated from his youthful sinister cunning plan, and which diabolical genius makes the likes of Crowley and LaVey (and everyone else associated with modern Satanism and the 'left hand path') seem pathetic and mundane; or (ii) assuming Myatt has spent most of his adult life as a covert servant of the British state; or (iii) accepting that Myatt has lived a quite adventurous (but not an exceptionally amazing) life, has made mistakes, has suffered a personal tragedy, and has learned from and been changed by his experiences and by that tragedy.

How do we choose? I have always admired Isaac Newton's Rules of Reasoning of which the first is:

> "We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances.
>
> To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

To guide us toward choosing one of the three suggested explanations of Myatt's diverse life we might

profitably apply this rule of reasoning. Which of the above three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?

I know which one I favor.

JR Wright
2012
v.1.4a

Footnotes

[1] In part two of his political memoir *Ethos of Extremism* - covering the years 1973-1975 - Myatt wrote:

> "There also developed in me during this time, and because of my involvement with C88, a realization that both covert action and terrorism were or might be useful tactics to employ in the struggle for victory, a struggle which I - extremist and fanatic that I was - accepted would be brutal, violent, and bloody, and thus possibly cost the lives of some of us, some of our opponents, and even some non-combatants [...]
>
> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me.
>
> First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]
>
> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a solicitor, a teacher, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist."

[2] In part six of *Ethos of Extremism* - dealing with the years 1998-1992 - Myatt wrote:

> "There was no sudden decision to convert to Islam. Rather, it was the culmination of a process that began a decade earlier with travels in the Sahara Desert. During the decade before my conversion I regularly travelled abroad, with this travel including well-over a dozen visits to Egypt and a few visits to other lands where the majority of the population were Muslim.
>
> Egypt, especially, enchanted me; and not because of the profundity of ancient monuments. Rather because of the people, their culture, and the land itself. How life, outside of Cairo, seemed to mostly cling to the Nile - small settlements, patches and strips of verdanity, beside the flowing water and hemmed in by dry desert. I loved the silence, the solitude, the heat, of the desert; the feeling of there being precariously balanced between life and death, dependant on carried water, food; the feeling of smallness, a minute and fragile speck of life; the vast panorama of sky. There was a purity there, human life in its essence, and it was so easy, so very easy, to feel in such a stark environment that there was, must be, a God, a Creator, who could decide if one lived or died.
>
> Once, after a long trip into the Western Desert, I returned to Cairo to stay at some small quite run-down hotel: on one side, a Mosque, while not that far away on the other side was a night-club. A strange, quixotic, juxtaposition that seemed to capture something of the real modern Egypt. Of course, very early next morning the Adhaan from the mosque woke me. I did not mind.
>
> Indeed, I found it hauntingly beautiful and, strangely, not strange at all; as if it was some long-forgotten and happy memory, from childhood perhaps.
>
> Once, I happened to be cycling from Cairo airport to the centre of the city as dawn broke, my route taking me past several Mosques. So timeless, so beautiful, the architecture, the minarets, framed by the rising sun...
>
> Once, and many years before my conversion, I bought from a bookshop in Cairo a copy of the Quran containing the text in Arabic with a parallel English interpretation, and would occasionally read parts of it, and although I found several passages interesting, intriguing, I then had no desire, felt no need, to study Islam further. Similarly, the many friendly conversations I had with Egyptians during such travels - about their land, their culture, and occasionally about Islam - were for me just informative, only the interest of a curious outsider, and did not engender any desire to study such matters in detail.
>
> However, all these experiences, of a decade and more, engendered in me a feeling which seemed to grow stronger year by year with every new trip.
>
> This was the feeling that somehow in some strange haunting way I belonged there, in such places, as part of such a culture. A feeling which caused me - some time after the tragic death of Sue (aged 39) from cancer in the early 1990's - to enrol on, and begin, an honours course in Arabic at a British university.
>
> Thus, suffice to say that a decade of such travel brought a feeling of familiarity and resonance with Egypt, its people, its culture, that land, and with the Islam that suffused it, so that when in the Summer of 1998 I seriously began to study Islam, to read Ahadith, Seerah, and the whole Quran, I had at least some context from practical experience. Furthermore, the more I studied Islam in England in those Summer months the more I felt, remembered, the sound of the beautiful Adhaan; remembered the desert - that ætherial purity, that sense of God, there; and remembered that haunting feeling of perhaps already belonging to such a culture, such a way of life.
>
> Hence my conversion to Islam, then, in September of that year, seemed somehow fated, wyrdful."

[3] Of this learning of humility, Myatt - in his *Pathei-Mathos, A Path To Humility* - writes:

> "In terms of my own pathei-mathos, the culture of Islam – manifest in Adab, in Namaz, and in a reliance on only Allah, and a culture lived, experienced, by me over a period of some nine years – was not only a new revelation of the numinous but also a grounding in practical humility. The very performance of Namaz requires and cultivates an attitude of personal humility, most obvious in Sajdah, the prostration to and in the presence of Allah, Ar-Rahman, Ar-Raheem; a personal humility encouraged by Adab, and shared in Jummah Namaz in a Masjid and during Ramadan."

[4] Even adherents of the Myatt is a satanist scenario are forced to admit that this kind of supposition is astonishing:

> "Even more astonishing than this transition [from neo-nazi to Muslim], is that it seems both his Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots." Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207. ISBN 9780199779246

[5] As the Canadian author and satirist Jeff Wells wrote:

> "Is Myatt an agent provocateur, a shit-disturber who can't settle upon a radical philosophy, something more, or something less? It's difficult to assess motive, but consider that he has been arrested numerous times for such things as writing and disseminating 'practical terrorist guides' [and] on suspicion of conspiracy to murder. These cases have always been dropped due to 'lack of evidence'.
>
> Does he enjoy protection? The record is suggestive that he does...
>
> So again: whose interests are served by there being a David Myatt? Is he is own man - or men - or does he belong to someone else? Or is it something else - an intelligence service perhaps?" Nine Angles of Separation, 2005

An overview of the theory of Myatt as agent provocateur is given in the 2009 text *David Myatt: Agent Provocateur?*

[6] As one exponent of the Myatt is a satanist scenario states in respect of Myatt himself and some of Myatt's writings:

> "[The article] appears to be part of the game that Myatt is playing with the media [...] His conversion to Islam was probably nothing more than a game of make-believe [...] It is my claim that Myatt's move to Islam is part of a sinister strategy that has its roots in the insight roles and idea of sinister dialectics within the ONA [...]
>
> Myatt's life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." Senholt, Jacob. *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles*, in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), pp. 266, 267, 269.

The relevant expressions in the above quotation are 'appears to be', 'probably nothing more than', and 'my claim'. For no evidence is adduced. Is it tendentious to claim, as Senholt does, that Myatt's years as a Muslim were 'nothing more than a game of make-believe' given that Myatt put himself at risk of arrest, interrogation, extradition, and imprisonment, by preaching Jihad, meeting with Islamists, and penning texts supporting suicide attacks and bin Laden, and thus merited a mention at NATO conferences on terrorism in 2005, in 2006, and again in 2010?

It would be interesting to know how the exponents of the Myatt is a satanist and Myatt is Anton Long scenarios explain the contents of the two volumes of Myatt's personal letters that have been published, since these letters - just like Myatt's poetry - portray a person very different from a satanist playing 'sinister games'. Would they claim these letters were 'nothing more than make-believe' and thus part of the sinister game they allege Myatt is playing? The two volumes in question are Selected Letters, 2002-2008 (pdf) and Extracts from Letters to Friends, 2008-2011 (pdf).

[7] q.v. David Myatt: *A Matter of Honour* (e-text 2012).

[8] These writings include *The Pursuit of Wisdom* (2011), J*ust My Fallible Views, Again,* and the collection *Pathei-Mathos - A Path To Humility* (2010-2012).

[9] https://archive.org/download/myatt-occult-ns/myatt-occult-ns.pdf

[10] According to Myatt his poetry

> "was composed between the years 1971-2012, and is of varying quality. Having undertaken the onerous task of re-reading those poems that I still have copies of, there are in my fallible view only around a dozen that I consider may possibly be good enough to be read by others. This collection ['Relict'] contains these few poems, and most are autobiographical in nature."

[11] These writings about his rejection of extremism include (i) *A Rejection of Extremism* (pdf), (ii) Meditations on *Extremism, Remorse, and The Numinosity of Love*, (iii) *De Novo Caelo* (pdf).

A selection of quotations about extremism taken from Myatt's recent writings are given in the e-text *Concerning Extremism*. See also *From Extremist to Mystic*.

For Myatt's analysis of extremism as hubris see (i) *Some Personal Musings On Empathy*, in relation to the philosophy of πάθει μάθος [Part Two of Myatt's *Recuyle Of The Philosophy Of Pathei-Mathos*] and (ii) *Enantiodromia and The Reformation of The Individual* [Part Three of *Recuyle Of The Philosophy Of Pathei-Mathos*].

[12] Some of his letters from this period are included in the collection *Extracts from Letters to Friends*. qv. Selected Letters of David Myatt, 2008-2011.

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David Myatt: Selected Bibliography
(URL's updated 2024)

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§ *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

§ *The Pursuit of Wisdom*, https://davidmyatt.files.wordpress.com/2011/03/myatt-pursuit-of-wisdom.pdf

§ *Just My Fallible Views, Again*, https://davidmyatt.wordpress.com/2012/10/30/just-my-fallible-views-again/

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§ *A Rejection of Extremism*, https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

§ *Meditations on Extremism, Remorse, and The Numinosity of Love*, https://davidmyatt.files.wordpress.com/2016/01/meditations-on-extremism.pdf

§ *De Novo Caelo*, https://davidmyatt.files.wordpress.com/2012/04/david-myatt-de-novo-caelo.pdf

§ *Recuyle Of The Philosophy Of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2012/11/myatt-recuyle-of-pathei-mathos.pdf

§ *Selected Letters of David Myatt*, https://archive.org/download/myatt-letters_202308/myatt-letters.pdf

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Appendix Two

David Myatt, Savitri Devi, And Those Above Time

In 1958 the esoteric Hitlerite Savitri Devi published a book titled *The Lightning And the Sun*, {1} in which she expounded her belief that there were three fundamental types of influential men in human history. She termed these types "in Time", "against Time" and "above Time" giving as examples of those types Genghis Khan, Adolf Hitler, and Akhnaton.

Of the man "above Time" she wrote:

> "There are also men 'outside Time' or rather 'above Time'; men who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above - as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss - and who have repudiated the law of violence which is the law of Time [...]
>
> But the salvation which the men 'above Time' offer the world is always that which consists in breaking the time-bondage. It is never that which would find its expression in collective life on earth in accordance with Golden Age ideals. It is the salvation of the individual soul, never that of organised society [...]
>
> Men 'outside Time' or 'above Time,' at the most saviours of souls, have, more often than not, disciples who are definitely men 'against Time.' No organisation can live 'outside Time' - 'above Time' - and hope to bring men back, one day, to the knowledge of the eternal, values.
>
> That, all men 'above Time' have realised. In order to establish, or even to try to establish, here and now, a better order, in accordance with Truth everlasting, one has to live, outwardly at least, like those who are still 'in Time'; like them, one has to be violent, merciless, destructive - but for different ends.
>
> Knowing this, the real men 'above Time' are the first ones to understand and to appreciate the wholehearted efforts of their disciples 'against Time,' however awful these might appear to ordinary people [...]
>
> The fallen world can never understand them, i.e., know them, any more than they can understand the fall of man, in which they have no part, as others, who share it, can, and do. And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns." {2}

This, and those categories, explain much about Myatt's adult life. A man who began as someone "in Time": from the age of sixteen a neo-nazi street activist and thug who served two terms of imprisonment for violence; who on a number of occasions was the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists; {3} who was convicted of leading a gang of thieves {4} and who was

part of Column 88, a paramilitary neo-nazi group. {5}

Then, some twenty-five or so years later, he became someone "against Time", a 'Theoretician Of Terror' {6} who was alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", {7} a copy of which document was discovered by Police in the flat of David Copeland {8} whose bombs in London in 1999 killed three people and injured over a hundred, and which document was also alleged to have influenced the German group The National Socialist Underground {9}{10} whose members conducted a series of armed robberies and killed nine immigrants.

Someone who in 1998 converted to Islam and before and after the 9/11 attacks publicly supported bin Laden and the Taliban and travelled in the Muslim world supporting Jihad. {11} A copy of Myatt's The Significance of the Taliban for the Muslim Ummah was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives. {12}

Then, just over ten years later in 2009, a man "above Time" who, rejecting all extremism, political or religious, developed and disseminated the compassionate, non-violent, philosophy of pathei-mathos {13} and who certainly fits what Savitri Devi wrote about such men: that "the fallen world can never understand them."

There is, however, an important exception in Myatt's philosophy to Savitri Devi's men "above Time", for she wrote:

> "The most distinctive trait of the men outside or above Time, as opposed to those who live in Time or against Time, is perhaps their consistent refusal to use violence even in order to forward the most righteous cause." {14}

The exception is that of honour which Myatt describes as "the numinous balance" since:

> "personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.
>
> This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.
>
> This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of ὕβρις – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us." {15}

Which might make Myatt's mystical philosophy not only unique but he an exception to most men "above Time" and thus perhaps a new type of such persons be they male or female. As for the "fallen ones" of our fallen world who can never understand those "above Time" they certainly do not appreciate let alone understand Myatt or his philosophy born as it was from his own pathei-mathos. A lack of appreciation and understanding mostly fostered in Myatt's case by decades of antifascist - and now, post-2018, Establishment {16} - propaganda and disinformation and false accusations against him. {17}

However, as Savitri Devi wrote:

> "And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns."

Rachael Stirling
2023
Revised January 2024

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{1} A 2019 edition of the book was published by Wewelsburg Archives and is available at: https://archive.org/download/the-lightning-and-the-sun-wewelsburg-archives/The%20Lightning%20and%20the%20Sun%20%28Wewelsburg%20Archives%29.pdf

{2} *Lightning And The Sun*, Wewelsburg Archives edition, p.43f

{3} Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{4} David Myatt, *Myngath*, pp.88-89. https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

{5} Nicholas Goodrick-Clark, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity. 2001*, pp.215-217

{6} *Theoretician of Terror*, Searchlight, issue #301, July 2000

{7} Michael Whine. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{8} Paul Jackson. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{9} Ikke så ensomme ulver, https://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908

{10} Daniel Koehler. *The German National Socialist Underground (NSU)*, in *The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp.134-135

{11} Mark Weitzmann, *Anti-Semitism and Terrorism, in Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{12} CIA archive: https://www.cia.gov/library/abbottabad-compound. The copy is at http://tinyurl.com/22zb4389

The original is archived at: https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

{13} An overview of Myatt's philosophy is provided in *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos*, available at https://davidmyatt.files.wordpress.com/2022/06/myatt-denotata-part-one-v1.pdf

A more detailed analysis is provided in the third edition of *The Mystic Philosophy Of David Myatt*, available at https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf

{14} *Lightning And The Sun*, Wewelsburg Archives edition, p.45

{15} https://davidmyatt.wordpress.com/honour-the-numinous-balance/

{16} By 'the Establishment' is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

Among the false, the dishonourable, accusations are those made by an antifascist, awarded an MBE by the British government in 2016, who in 2019 accused Myatt of still being a neo-nazi and went on to allege that all Myatt's post-2012 writings, and thus his philosophy of pathei-mathos, are "lies; a deception". The character of this Establishment figure, who in 2108 was chosen by the British government as an adviser to their 'Commission for Countering Extremism', was revealed in 1998 when Myatt challenged him to a duel with deadly weapons for spreading lies about him. The antifascist went into hiding for several weeks.

In 2021 Myatt was described by an Establishment policy group as one of the twenty most dangerous extremists in the world: https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists

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Appendix Three

An Analysis Of The Equation DM=AL

° Introduction
° Part One: A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne
° Part Two: Academic Articles
° Appendix A: The Phantasy
° Appendix B: Primary Sources And The O9A
° Appendix C: Two Academic Articles And The Problem Of Primary Sources

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Introduction

There is a modern urban myth - or phantasy {1} - that David Myatt, former neo-nazi activist and former Jihadist, {2} is Anton Long, the founder and chief propagandist (1976-1992) of an esoteric philosophy publicly known by the acronym O.N.A.

This phantasy is prevalent on the Internet and is particularly spread by means of 'social media' with believers in the phantasy often claiming such things as that "there is a clear academic consensus that DM=AL".

Given such a claim we review the two academic articles, both from 2023, and the three academic books which mention Myatt and Long. The two 2023 articles are (a) *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737 and (b) *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles* by Shanon Shah, Jane Cooper & Suzanne Newcombe, 2023, https://doi.org/10.1080/1057610X.2023.2195065.

The three books, or chapters in academic books, are:

(i) Jacob C. Senholt, in the chapter *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper AA Petersen and published by Oxford: Oxford University Press, 2012;

(ii) Massimo Introvigne, *Satanism: A Social History* published by Brill, Leiden, in 2016; and

(iii) *Black Sun* by Goodrick-Clarke published by NYU Press in 2002.

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Part One

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne Senholt

A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

> "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {3}

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken:

(a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role.

Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {4}

Since Myatt's critique, in *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, {3} effectively deconstructs Senholt's claims it is relevant to quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.

These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to

re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way.

For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in Soli Deo Gloria:

> "It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage.

And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are: (a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Goodrick-Clarke

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {5} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources.

Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about Diablerie, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* {6} which examines Diablerie in detail in the Content and Style, the Errors and Omissions and the Motive and Author sections.

The author of A Skeptic Reviews Diablerie writes that:

> it is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text Diablerie – as an arrogant,

self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."

Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of Diablerie is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in Diablerie?

Certainly not. Surely the author of Breaking The Silence Down (written 1985) – with its depiction of Sapphic love and its believable main character Diane {7} – could have come up with a better characterization of Anton Long.

The author concludes *A Skeptic Reviews Diablerie* with the statement that their "conjecture is that Diablerie was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 - was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of Fenrir, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The reference is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, In scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

> "citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." *Research, Primary Sources, And Pathei-Mathos* {8}

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

> "the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.
>
> This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

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Occult Beliefs and the Far Right: The Case of the Order of Nine Angles

The authors write:

> "The true identity of Long has officially remained a mystery to academic researchers, journalists and members of the movement. There is enough textual evidence to suggest that Long is the nom de guerre of David Myatt, the founder of the British neo-Nazi National-Socialist Movement (NSM) [...]
>
> Some of the ONA's later texts appear to admit that Anton Long was Myatt's nom de plume."

Significantly, (i) the one footnote they provide regarding 'textual evidence' is to Senholt whose opinions and committal of the fallacy of incomplete evidence have been reviewed above; (ii) they suggest that "Anton Long could also have been a name adopted by a living individual which has morphed into a persona to which multiple people now contribute", and (iii) that their "sources are the online, 'primary source' texts produced by the ONA and groups associated with it, all accessible via public domain".

Their sources are thus to secondary ones, not to primary ones, which primary sources in the matter of the O.N.A. are the writings of Anton Long between 1976 and 1992. {9}

The Order of Nine Angles: Cosmology, Practice & Movement

According to the authors the writings of Anton Long "form the basis of the philosophy and practices" of the O9A and that they "give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

To their credit, in respect of DM=AL, the authors not only mention Myatt's denial but also cite his 2012 essay *A Matter of Honour*, {3} which is a primary source in the matter and deals in detail with the allegation, with the authors going on to write that "it is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

However, their treatment of the matter of DM=AL is understandably perfunctory given that the concern of the article is as their title indicates the cosmology and practice of the esoteric movement that is the O9A.

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Conclusion

It is indisputable that the two academic articles and the three academic books which have so far dealt with the matter of DM=AL fail to provide scholarly evidence that the identification is valid.

Haereticus Reputandus
2025

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Footnotes

{1} qv. Appendix A.

{2} qv. *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 979-8392990900. Part One 1984-1998, Part Two 1999-2008, Part Three 2009-2017.

{3} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{4} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

> "nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]
>
> Some suggested Insight Rôles are:
>
> § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
>
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
>
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
>
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
>
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."
>
> https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{5} General Reference Collection Cup.711/742, BNB GB9219567

{6} https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{7} https://archive.org/download/dwmyatt-breaking-the-silence-down_202501/davidmyatt-breaking-the-silence-down.pdf

{8} *Research, Primary Sources, And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

{9} Regarding O9A primary sources qv. Appendix B and Appendix C.

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Appendix A
The Phantasy

Phantosme, a fantosy. *a* 1533 LD. BERNERS *Huon* xxi. 64 All is but fantesey and enchauntementes. 1535 STEWART *Cron. Scot.* III. 365 Trowand that tyme it wes ane phantasie. *a* 1583 GRINDAL *Fruitful Dial.* Wks. (1843) 59 No bread..but certain fantasies of white and round.

3. Delusive imagination, hallucination; the fact or habit of deluding oneself by imaginary perceptions or reminiscences. ? *Obs.*

a. 1340–70 *Alisaunder* 384 For fere, ne fantasie faile they nolde. *c* 1374 CHAUCER *Troylus* v. 1535 This fool of fantasie [*sc.* Cassandra]. 1574 R. SCOT *Hop Gard.* (1578) 60 Such as haue Mountaynes in fantasie and beggery in possession. 1602 SHAKS. *Ham.* I. i. 54 You tremble and look pale: Is not this something more then Fantasie? 1658 S. SIMPSON *Unbelief* ix. 66 They thought it was but meer fantasie and imagination.

β. a 1533 FRITH *Disput. Purgat.* (1829) 83 Making .. the elders .. to wander in phantasies. 1654 *Case of Commonwealth* 50 If we falter, or be mis-led through phant'sie. 1675 BROOKS *Signal Presence of God* 20 Raising such a phantasy in the Lyons that they looked upon Daniel .. as on one that was a friend unto them. 1753 SMOLLETT *Ct. Fathom* (1784) II/I He will..be sometimes misled by his own phantasy.

4. Imagination; the process or the faculty of forming mental representations of things not actually present. (Cf. FANCY *sb.* 4.) Also *personified.* Now usually with sense influenced by association with *fantastic* or *phantasm*: Extravagant or visionary fancy.

The phantasy is not only that DM=AL, but also (i) that since AL promoted deception and misdirection, DM is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of a diabolical plan, and (ii) that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is DM, and (iii) that DM spends every day searching for his name on the internet and on social media, and (iv) he posts on social media using a variety of pseudonyms in order to contradict the phantasy and post links to his post-2012 writings, and (v) that there is an academic consensus that DM=AL, and (vi) that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

In the lands of the West, as often elsewhere in the world, the virtue of fairness has for centuries been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.

In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

The phantasy, like most phantasies, does not require evidence to support it for it relies on belief and on fallacies such as the fallacy ad populum and the fallacy of appeal to authority. Thus in the phantasy the protagonists are 'the infallibles', the true believers, while the antagonist is evil nazi Myatt. The phantasy is promoted by the große Lüge technique.

The große Lüge (Big Lie) propaganda technique is where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented.

This technique is based upon the Fallacy Of Ad Populum which is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

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Appendix B
Primary Sources And The O9A: An Overview

Extract from: https://archive.org/details/longusian-primary-sources_202308
(In the extract below, one defunct URL given in the archive source has been updated)

To understand the Order of Nine Angles (O9A, ONA) it is important to understand (i) the difference between primary, secondary, and tertiary sources; (ii) what constitutes an O9A primary source; and (iii) why using primary sources - not secondary nor tertiary sources - is the means to acquire a scholarly knowledge of a subject, or a person, or a group or of some event historical or otherwise.

As noted in chapter VII,

> There are currently two main ways to perceive the Order of Nine Angles, O9A, ONA. (i) By the allegations or assumptions made about it, or the opinions expressed about it, by individuals, by government or corporate funded policy groups, by political advocacy groups, and by politicians, published or recorded in printed form such as newspapers, articles, and books, and/or

> distributed via digital mediums such as the Internet. In scholarly terms these are considered secondary or tertiary sources, even if the allegations, or assumptions are those of an Establishment institution or an academic. (ii) By personally accessing, considering and making logical conclusions from O9A primary sources.
>
> The first way has hitherto been the way of the majority of people and depends (i) on the fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam - see below - and/ or on the fallacy of Ad Populum. The second way is the way of scholarly research.

As noted in chapter II,

> For centuries in the lands of the West, as often elsewhere in the world, the virtue of fairness has been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.
>
> In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

While there have, to date, been three academic texts about the O9A, referenced and described and critiqued in chapters III and IV, there is as yet no academic consensus of what constitutes an O9A primary source. The authors of one of those texts, Occult Beliefs and the Far Right: The Case of the Order of Nine Angles, (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A.

The authors also write: "There is enough textual evidence to suggest that [Anton] Long is the nom de guerre of David Myatt," with the only citation to, as described in chapter IX, the discredited article by Senholt who not only committed the fallacy of incomplete evidence but also failed to present any evidential facts to support his claims.

The authors of another academic text, The Order of Nine Angles: Cosmology, Practice & Movement, claim they

"rely almost entirely on primary sources" but do not define what constitutes an O9A primary source is, and by implication what the O9A itself is as defined by such primary sources. In addition, their sources are flawed since (i) they implicitly accept claims by self-proclaimed anonymous O9A adherents, as for instance a claim regarding the authorship of Hostia which has been refuted, {1} and (ii) do not mention that, as noted in chapters IV and VI, in the matter of sources it has been argued by 'the Inner O9A' {2} that (i) the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the sole creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

The author of the third academic text about the O9A, *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, uses the *Black Book Of Satan* in order to determine what O9A satanism is, but, like the

authors of the two other academic texts, ignores the wider esoteric context and thus, like the authors of the other two academic texts, incorrectly categorizes the O9A as satanist.

The esoteric context, as noted in chapter V, is the fundamental basis of O9A esoteric philosophy which is 'the sinister-numinous' and the associated esoteric praxises such as The Seven Fold Way, the fluidic alchemical Star Game, and the rites of Internal Adept and The Abyss, which place satanism, and, satan and an exoteric praxis such as Insight Roles into the context of a decades-long and individual hermetic quest for Lapis Philosophicus.

For (i) the *Black Book of Satan* is just something temporarily used by an O9A External Adept as part of their training; one aspect of their sinisterly-numinous pathei-mathos, one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way; and (ii) an Insight Role is similarly temporarily used (for between a year to eighteen months) by an O9A External Adept at the beginning of their decades-long hermetic quest, as a personal learning experience.

In the case of satan, the esoteric context is described in chapter V with reference to the 1989 Naos typescript collection: as associated with the second septenary sphere, Mercury; as a 'dark god' - Shaitan - associated with one of the paths linking the seven spheres; and thus, importantly, 'an' - not 'the' - Earth bound representative for the Dark Gods, with each Dark God an archetype to be discovered by invocations/evocations/rituals as a personal learning experience by the External Adept who having so experienced and learned moves on the next stage of the quest, the three to six month Rite of Internal Adept. {3}

The sinisterly-numinous is thus a world away from the egoism implicit in the modern satanism of Howard Stanton Levey, Michael Aquino, and their followers, and from the 'satanism' of self-proclaimed O9A adherents who neither undertake nor understand the decades-long quest for Lapis Philosophicus that is the Seven Fold Way.

Morena Kapiris
2023

{1} *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia/o9a-hostia-overview.pdf

{2} The Inner or Falciferian O9A consisted of less than a dozen students of Anton Long, many of whom were based in Oxford, and who until 2022 published items under the name 'TWS Nexion' and post-2022 under the names 'Seven Oxonians' and 'River Isis Collective/Kollective'. qv. The Order of Nine Angles: A Summary, 2018-2023, https://archive.org/download/o9a-summary/o9a-summary.pdf

{3} *Diary Of An Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

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Appendix C

Two Academic Articles
And The Problem Of Primary Sources {1}

The two academic articles are *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, by Shanon Shah, Jane Cooper & Suzanne Newcombe, {2} hereinafter abbreviated OB, and *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, {3} hereinafter abbreviated CPM.

While both articles provide a more balanced approach to the O9A than previous academic articles, they have in our view a significant flaw in relation to citations of what the authors consider to be O9A material

and thus representative of what Shanon Shah and co-authors consider to be "a new religious movement".

Thus the authors of OB (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write abou "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A. {4} The authors of OB also describe Chloe 352 as "an Outer Representative of the ONA", make numerous references to her writings without mentioning Anton Long's 2011 description of that rôle as a jape, {5} and accept apparently without question her claim that all the writings in her self-published edition of *Hostia* were not only written by Anton Long but authorized by the O9A when the opposite is true. {6}

In summary therefore, as the authors write, they "are using these texts as internal or emic sources, i.e. produced by the ONA's insiders or spokespersons." The result is that the view of the O9A that is presented is mostly that of what the authors of CPM term "self-proclaimed adherents", not the view of the founder of what CPM term the "Cosmology, Practice & Movement" that is the O9A.

In respect of CPM, the authors write (i) that "while O9A's texts are designed as a corpus that will be expanded over time, this does not mean everything presented as ostensibly part of the corpus is representative of O9A beliefs," and (ii) that "O9A texts often claim there is no authority when it comes to explaining the philosophy; there is only individual interpretation."

However, they also, as the authors of OB do, accept Chloe's claims regarding Hostia, and while stating that the authors of CPM "rely almost entirely on primary sources" do not define what an O9A primary source is and by implication what the O9A itself is as defined by such primary sources.

In this matter of sources it has been argued (i) that the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

As described in *A Question Of Logic*,

> "An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does – that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

One such ordered structure is that described in the Poemandres tractate of the Corpus Hermeticum.

Another is the O9A Seven Fold Way which is based on the Poemandres tractate with the primary symbolism employed that of the unique septenary Star Game invented by David Myatt in the 1970s.

It would therefore be logical to conclude that the O9A is an esoteric philosophy, and a unique one, first described in the 1989 collection of typescripts written by Anton Long and published under

the title Naos: A Practical Guide to Modern Magick." {7}

In a 2023 interview {8} Anton Long admitted to using the pseudonym Thorold West and thus to writing all but one of the typescripts in the 1989 collection titled Naos, the foundational texts of the O.N.A, with the exception being the text The Advanced Star Game which in the 1989 facsimile of those typescripts {9} is clearly marked as by D. Myatt 1976.

It should be noted that since the advent of the Internet, several versions have been published (some commercially) in various formats by various publishers and various editors with most such versions containing omissions or errors and thus which should be treated with caution, with the 1989 facsimile the only reliable version and the only primary source for the foundational texts of the O.N.A.

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{1} Regarding O9A primary sources, qv. Appendix B.

{2} https://www.tandfonline.com/doi/pdf/10.1080/1057610X.2023.2195065

{3} https://doi.org/10.1080/1057610X.2023.2186737

{4} This lack of authority is manifest in the O9A principle termed the authority of individual judgment.

{5} Anton Long, *Those Who Are Our Kind*, https://web.archive.org/web/20181116051127/https://omega9alpha.wordpress.com/our-kind/

{6} Refer to *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf

{7} https://archive.org/download/a-question-of-logic-v1a/a-question-of-logic-v1a.pdf

{8} https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{8} https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

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Appendix Four

Myatt The Deceiver

An Extract From:
The Early And The Later Myatt
A Study In Temerous Claims

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Editorial Note: Text omitted for the purpose of this extract is indicated by [...] with some of the footnotes relating to text not included here. The complete text is available at https://archive.org/download/temerous-claims/temerous-claims.pdf

°°°

Preface

A riposte to another item concerning Mr Myatt, this one distributed in academia and elsewhere and which reveals, among other things, how the public narrative about Myatt is being developed. Given the nature of the item, our niche reply contains, as appendices, several lengthy essays or extracts from essays by Myatt which in our view might provide a modicum of balance given the various public claims about David Myatt made not only in the item itself but also by others.

Egnatius Severin, et allæ

September 2025

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The Claims

In a 2025 M.A. thesis, *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angle*s, the author, Filip Lindström, makes the following, and other, claims about Mr Myatt.

I. "...all Myatt's past acclaim of Adolf Hitler has vanished after 2010, and he dares not even type the two words National Socialism (which he used to hyphenate in his most active days of Nazism). Instead, he only refers to 'extremism'..."

II. "...after David Myatt has publicly switched beliefs from one religion or philosophy to another, while always keeping one foot in National Socialism, he becomes the boy who cried wolf when he suddenly promises to have left extremism behind. His repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

III. "...after 2010, David Myatt's writings start featuring assertions regarding the author's abandonment of his extremist past. Regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions."

IV. " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

V. "...I will survey Myatt's The Numinous Way of Pathei-Mathos (2018), to illustrate the ideological U-turn he claims to have taken. I accentuate and question the implementation of his same old concepts..."

VI. "...Senholt's main purpose is once and for all proving that Myatt is Anton Long..."

VII. "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

VIII. "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

IX. "....another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour...."

X. "...would he have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

XI. "...after Jacob Senholt's contribution to the academic ONA discussion, proving “once and for all” Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

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In this document we shall endeavour to reveal, by employing primary and other sources, [1] the temerous nature of these particular claims.

Claim I.

> "...he dares not even type the two words National Socialism..."

This claim is indicative of one, possibly of two, traits. The first indicative trait is a lack of research using primary sources, one of which sources is Myatt's 2012 essay *Hitler, National-Socialism, and Politics – A Personal Reappraisal* in which he writes:

> "There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral." [2]

In *The Ethos of Extremism*, also from 2012, Myatt writes that

> "as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love." [3]

In another source:

> "I regard National-Socialism – of whatever variety – as an immoral set of beliefs, an example par excellence of hubris, with the Allied victory over NS Germany being a moral necessity, worthy of remembrance and celebration.
>
> As for the indignity of racism, it is abhorrent – redolent of hubris – based as racism is on the dishonour of prejudice and the divisive abstraction of 'race'. For now, for me, what is important – the understanding wrought via my pathei-mathos – are personal love, compassion, humility, kindness, tolerance, and wu-wei; virtues which are the essence of our humanity and virtues which are anathema to racists, to National- Socialists, and to fascists." [4]

The second indicative trait revealed by that claim is the use by the author of the fallacies of argumentum ad hominem and ad populum.

Claim II, Part One

> "...switched beliefs [...] while always keeping one foot in National Socialism..."

Perhaps if the author had read *Myngath* [5] or Myatt's *Some Questions For DWM 2025*, ### the author would not have made this assumption; or perhaps, as other claims (such as Claim II below) reveal he would regard all of Myatt's post-2012 writings, which amount to thousands of pages, as dishonest and "impossible to accept" and thus, as many do and have done, ignore such primary sources in favour of secondary ones and his own interpretation and that of others, and which interpretations would seem to indicate a particular Certitude of Knowing [6] and thus a particular lack of scholarship.

Claim II, Part Two

> "...his repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

Proven association by whom? He, as many others, only cites Goodrick-Clarke and Senholt whose claims have been shown to be spurious [7] because based, (a) in the case of Goodrick-Clarke on opinion not on primary sources, and (b) in the case of Senholt on the fallacy of Incomplete Evidence and on opinion not on primary sources.

The author thus not only commits the fallacy of appeal to authority by failing to cite primary sources which support his claim of association with the Order of Nine Angles (ONA), but also the fallacy of argumentum ad hominem (re the claim of dishonesty) and the fallacy of ad populum by additionally claiming that such sources as Goodrick-Clarke and Senholt and uncited others have 'proven' Myatt's dishonesty and duplicity.

To date, no one, academic or otherwise, has, by the scholarly means of citing primary sources, proven that Myatt is or was associated in any way with the ONA.

Claim III.

> "...regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions..."

Myatt provides numerous specific personal details in his post-2010 writings. For example, the chapter in *Myngath* which includes the sub-heading *The Silent Tears of My Unknowing*, [...]

There are also other examples, such as *No Words Of Mine Can Describe The Remorse* [from] Part Three of Myatt's *Understanding and Rejecting Extremism* with both *Myngath* and *Understanding and Rejecting Extremism* having been available in print since 2013. [8]

Claim IV.

> " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

This reveals an apparent lack of research regarding how, post-2012, Myatt understands 'the numinous', expressed, as Myatt writes in numerous essays, in at least two fundamental ways in which intellectualism has no part. These two ways are:

i) Through human love.

In Pathei-Mathos, Genesis of My Unknowing he writes:

> "For what I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way." [9]

In Myngath:

> "...it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all." [8]

ii) Through a personal moving beyond, via pathei-mathos and empathy, all denotata and thus dispensing with all causal abstractions, all -isms and -ologies; a philosophical insight which Myatt explains in detail in his 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition* [...] where he uses the term Uncertitude Of Knowing which, as we noted above, is the opposite of what in other post-2012 writings he termed the Certitude Of Knowing that he, as an extremist, possessed and which he used in reference to extremism both political and religious. Hence:

> "Empathy, with its personal horizon, is or can be the geniture of our Uncertitude Of Knowing as human beings, while the masculous is the geniture of that certitude of individual knowing that infuses codified denotata such as ideologies and organized hierarchical religions."

[...]

Claim VII.

> "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

In none of his post-2012 writings does Myatt "differentiate people" based on some concepts. Indeed, his philosophy of pathei-mathos is founded on dispensing with 'concepts' all of which by their wordful nature, by their 'physis', in his opinion obscure or replace empathy, pathei-mathos, and compassion.

Thus,

> "in terms of numinosity, empathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words." [10]

In the only post-2012 work by Myatt which the author cites, Myatt writes that his understanding is that the numinous is:

> "what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what predisposes us not to commit ὕβρις, and thus what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή." [11]

Furthermore, in a work dated January 30th 2012 Myatt explained that what is

> "important, moral, numinous, are individuals who – feeling, knowing, suffering and its causes – live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how The Numen is or becomes presenced in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division – conscious or unconscious – into 'us' and 'the separate others'. [2]

Claim VIII.

> "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

This claim is apparently based on Senholt's misunderstanding, and that of many others, regarding ONA Insight Roles.

In *The Seofonfeald Paeth* and many other texts [12] it is explained that Insight Roles only last for between twelve and eighteen months and are relevant only to the early stages of the decades-long ONA Seven Fold Way, that of Initiate and External Adept.

Since Myatt's public rejection of extremism, evident in dozens of post-2012 writings, has lasted over ten years, are internally consistent, and since there is no evidence from primary sources that Myatt was, before or after 2012, involved with the ONA, the logical conclusion is that his rejection of extremism was not an ONA 'insight role'. [13] [14]

Claim IX.

> ".... another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour...."

The postulation by Henry, based entirely on some of Myatt's old National Socialist writings, was the subject of two texts, [15] [16] from one of which this is a quotation, with citations from Myatt's old writings provided in that text:

<begin quotation>

Mr Henry, in his essay, makes a generalization about Myatt: that he "diagnosed the world as fundamentally decadent and degenerate". However, Mr Henry provided no primary sources for this claim about Myatt's view of "the world". The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world [...]

The [wider] context is provided by what he wrote about Iran:

> "consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.
>
> Gradually, the ideals of Islam inspired more and people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence."

In the matter of rural communities Mr Henry wrote:

> "Achieving racial and cosmic authenticity through aspiring to, and striving towards, emotional authenticity would therefore be a defining pillar of Myatt's Aryan folk community, creating an emotional community based around intense emotional management."
>
> "The enclave would act as an emotional refuge from the emotional regimes of modernity where true Aryans could live and interact as they should, in accordance with a National-Socialist emotionology defined by Myatt."

This is possibly somewhat pejorative, since what standards did Myatt define in regard to personal emotional standards and their expression? Primary sources indicate that the standards Myatt suggested, not defined, were what he understood as the National Socialist personal ethics of honour, loyalty, and duty, as evident, in his estimation, by the actions in combat veterans such as Leon Degrelle and Otto Ernst Remer. In Myatt's view the essence was in an individual living, or aspiring to live, according to such ethical virtues [...]

In *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary:

> We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation. We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake. Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat.
>
> Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living? [...]

There therefore is not, as Mr Henry suggests, an abstract, impersonal, "National-Socialist emotionology defined by Myatt" but rather individuals making a choice and deciding matters for themselves. [16]

<end quotation>

That Clive Henry's did not frame his research in the wider context of later writings by Myatt, especially his post-2012 ones, seems to be emblematic of how Myatt is perceived in academia and elsewhere.

Claim X.

> "...would [Myatt] have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

The claim, by someone who cites only one post-2012 writing by Myatt, is indicative of a lack of research using primary sources for in dozens of post-2012 writings Myatt does "feel appalled", as a study of publicly available collections will reveal, among which are *Selected Writings, 2012-2024*, [17] and several collections of essays in print. [18]

[...]

Other examples can be found in Part Three of Myatt's *Understanding and Rejecting Extremism* and many of his post-2012 writings such as his *No Words Of Mine Can Describe The Remorse*.

Writings ignored by Lindström; ignored in academia; missing in the narrative about Myatt accepted in academia and by journalists and others, and which narrative of an 'unrepentant extremist' is being and has been widely propagated in the Media.

Claim XI.

> "...after Jacob Senholt's contribution to the academic ONA discussion, proving once and for all Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

This summarises, probably unintentionally, the current and past public narrative about Myatt with the epithet "devious person" most indicative and the judgmental basis for academics and others to ignore, or to dismiss with other epithets, all of Myatt's post-2012 writings, his rejection of extremism, and his philosophy of pathei-mathos.

The claim that Senholt "proved once and for all Anton Long's true identity" surely reveals the state of modern academia, at least within the current Western world.

Conclusion

Lindström's repeated use, in his dissertation, of "PE Myatt", rather than "Myatt" or "David Myatt" seems to us to be indicative, with his claims, analyzed above, leading us to several conclusions.

For what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a "devious person", and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world. [20]

The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be "deceptive" with Myatt regarded as a "devious person". Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of non causa pro causa.

As Myatt noted in his 2025 essay A Fundamental Question,

> "How then can we discover, reveal, the truth about a person, about an event, or about something

such as some -ism or -ology or group or movement?

It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do not use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." [21]

However, we and a few others are aware that such tracts as ours, here, and similar others will not change the narrative, academic or otherwise, in the time-scale of decades and probably not within the next century or so.

Asked a question related to this in 2025 [22] his answer was:

I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?

DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:

memento homo quia pulvis es, et in pulverem reverteris

Recall, mortal, you are dust and you will revert to being dust

°°°°°°°

Footnotes

URL's valid as of September 2025

[1] qv. Appendix C, *Fallacies Of Reasoning And Related Definitions*

[2] *Hitler, National-Socialism, and Politics – A Personal Reappraisal*, included in *Analysing National Socialism*, https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

[3] *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[4] *In Response To Some Questions Recently Asked* (March 2012), https://davidmyatt.wordpress.com/2012/04/25/replies-to-a-few-recent-questions/

[5] *Myngath: Some Recollections Of A Wyrdful Life,* 2012, ISBN 9781484110744

[6] In several of his writings Myatt contrasts a Certitude of Knowing with an Uncertitude of Knowing, as in the following extract from a 2022 interview.

[Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with

and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

The Uncertitude Of Knowing: An Interview With David Myatt, Summer 2022. Included in Seven Interviews, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

A printed version of that interview is available in An Uncertitude Of Knowing: Four Interviews, 2023, ISBN 978-8394746575

[7] (i) Regarding Senholt, qv. *Senholt And the Fallacy Of Incomplete Evidence*, 2023. https://archive.org/download/senholt-fallacy_202305/senholt-fallacy.pdf (ii) Regarding Goodrick-Clarke, qv. *Diablerie: A Forgery?*, 2023. https://archive.org/download/a-forgery/a-forgery.pdf See also Claim VIII and footnote [14] which provides Myatt's view of Senholt's claims.

[8] (i) Myngath: ISBN 978-1484110744 (ii) Understanding and Rejecting Extremism: ISBN 978-1484854266

[9] *Pathei-Mathos, Genesis of My Unknowing*, 2012, https://davidmyatt.wordpress.com/2012/06/23/pathei-mathos-genesis-of-my-unknowing/

[10] *Empathy, The Hermetic Tradition, And Our Human Physis*, in Appendix A: *Denotata, Empathy, And The Hermetic Tradition*.

[11] Appendix VII of *The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[12] As described on page 10 of the 301 page *The Seofonfeald Paeth*, The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III).

https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

Other ONA texts which describe Insight Roles include the 2012, 1135-page, archive of the now defunct O9A website which was @www.nineangles.info

> "After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the Guide, you should choose and undertake, for between six to eighteen months, an Insight Role." p.172, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

The archive is considered to be a primary source of pre-2012 ONA texts, qv. *O9A: The Importance Of Primary Sources*, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

[13] In a tract with the title *Academia, David Myatt, And The Order of Nine Angles*, circulated in 2017, it is stated, in the *More Academic Inaccuracies* section, that Senholt

> "provided no evidence from primary sources that Myatt was Anton Long. Instead, he claimed - without providing any evidence from forensic linguistics - that there was a similarity of writing style between works by Myatt and Long, a claim disputed by several other academics (Monette, Sieg, Kaplan), and also claimed that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus linked Myatt to the ONA even though such Insight Roles only last around a year while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009).

> Furthermore, Senholt made no mention of the many things about Myatt's life which contradict his thesis, such as Myatt's marriage in a Christian church and his writings praising Christianity and especially Catholicism."

[14] Of Senholt, in his 2012 text *A Matter of Honour* - https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf - Myatt wrote:

<begin quotation>

[I]n a Master of Arts thesis entitled Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis [a] is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as - to my knowledge - it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book Black Sun by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA [b]. Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence [c]. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship. This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars."

[a] A revised and updated version of Senholt's thesis, under the title Secret Identities in The Sinister Tradition, is included in Per Faxneld & Jesper Petersen: The Devil's Party - Satanism in Modernity, Oxford University Press, 2012. ISBN 9780199779246

[b] For my view on Goodrick-Clarke, see footnote [d].

[c] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

[d] In respect of Goodrick-Clarke, his identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled Diablerie, Revelations of a Satanist the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism."

In addition, Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have

been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled Diablerie. An unpublished autobiographical MS that I circulated to a few friends, and a few 'interested parties', in the 1980's when I was engaged in writing The Logic of History from which the text Vindex, The Destiny of the West (published in 1984) derived. One of 'the interested parties' was the publisher of Vindex, The Destiny of the West who subsequently published some other pro-NS works of mine. An interesting overview of Diablerie is given in the 2012 e-text *A Sceptics Review of Diablerie*, by R. Parker.

It is interesting and - to me - relevant that among the many errors of Goodrick-Clarke are the following:

i) I was not born in 1952, as he claimed.
ii) I first met Colin Jordan in 1968, not 1969 as he claimed.
iii) My two terms of imprisonment for political offences were not both for six months, as he claimed.
iv) Morrison was never 'my follower' as Goodrick-Clarke claimed (Eddy was never anyone's follower).
v) Morrison's first name is Eddy, not Eddie as Goodrick-Clarke claimed.
vi) The Occult lady that 'Anton Long' met in the early 1970's did not 'lead the ONA' as Goodrick-Clark claimed, but rather the Camlad association, with the ONA being founded and then led by Anton Long himself following his meeting with that lady.
vii) He mentions a certain Wulstram Tedder whom he claims was a former aide of Colin Jordan during the old NSM days, whereas 'W Tedder' was one of the noms-de-plume I used, for instance when writing for John Tyndall's Spearhead magazine in the 1980's.

It also interesting that Goodrick-Clarke was ignorant of - or did not bother to discover - many documented things about me during the late 1960's and the early 1970's, such as my arrest by the Yorkshire Regional Crime Squad for organizing a gang of thieves. Instead, the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript.

Such errors, and the lack of evidence to support his assumptions about me, really say all that needs to be said about this particular 'source'.

Interestingly (perhaps) another fanciful work of fiction, similar to *Diablerie*, and purporting to be yet another autobiography by 'Anton Long' [...] The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of Myngath to which various fictional autobiographical stories and 'sinister incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this Bealuwes Gast also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.

<end quotation>

[15] *Vindex, Homo Hubris, And Authenticity In The National Socialist Writings Of David Myatt*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/davidmyatt-vindex-homo-hubris.pdf

[16] *The Imagined Emotionology Of Mr Henry*, https://theo9away.wordpress.com/wp-content/uploads/2024/06/imagined-emotionology-davidmyatt-parts1-and-2.pdf

[17] *Selected Writings, 2012-2024*, https://archive.org/download/dwm-selected-writings-second-edition/dwm-selected-writings-second-edition.pdf

[18] Items in print include:

° Extremism And Reformation, 2019. Third Edition, ISBN 978-1691707423
° Sarigthersa: Some Recent Essays, 2013, ISBN 978-1512137149
° Such Respectful Wordful Offerings: Selected Essays Of David Myatt, ISBN 978-1978374355

Extremism And Reformation is also available as a gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2019/09/reformation-extremism-v3b.pdf

[19] *Four Replies: Just My Fallible Views, Again* in Part Three of *Understanding and Rejecting Extremism*, 2013. Printed edition: ISBN 978-1484854266

Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

[20] https://web.archive.org/web/20211203160927/https://www.counterextremism.com/content/top-20-extremists

[21] Since the text is relevant to our dissertation, and was published under the Creative Commons Attribution-NoDerivs 4.0 license, [the authors included it in their Appendix E].

[22] *Dialogue With An Iconoclast*, 2025, https://egnatiusseverin.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

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A Story Of Infiltration And Extremism

° The Story According To Myatt
° The Story According To The Allegationists
° A Choice Between Two Stories
° Appendix: The Animal Cruelty Allegation

°°° ° °°°

Several individuals, some of whom are anonymous, have claimed that a 1974 interview about a Leeds satanist group, the Temple of the Sun, printed in the Yorkshire Evening Post was definitive evidence of (i) Myatt's involvement with Occultism and Satanism, and (ii) Myatt's involvement with the Order of Nine Angles (ONA/O9A).

The Story According To Myatt

§ The Temple of the Sun

The first part of Myatt's account regarding the Temple of the Sun (ToS) is given in Part Two (1973-1975) of his 2012 seven-part *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, {1} with the Temple of the Sun being created as a neo-nazi honeytrap:

> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap [11], to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

He also writes:

> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [12].

The "unexpected, non-factual, unwanted, publicity" which aided recruitment was the 1974 newspaper

article, about which Myatt writes:

> "The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).
>
> I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: pathei-mathos, as Aeschylus wrote." {2}

Thus, as a honeytrap the intent was to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.

A relevant example is the infiltration by Police officers, many from the Special Demonstration Squad between the late 1960s and the 1970s, who infiltrated various political groups, including the Socialist Workers Party and the Troops Out movement, with some such as Mark Kennedy having intimate relationships with women involved in such groups and with the officers themselves cultivating a special type of 'false persona' part of which involved feigning belief in whatever cause, political or environmental, they targeted. These 'undercover' assignments often lasted for several years with some of these 'undercover' officers even giving public speeches and interviews about 'their' cause.

Which infiltration for a specific purpose, and which cultivated persona, did not mean they believed in such causes.

The same applies to Myatt in relation to the satanist Temple of the Sun, which was formed as a neo-nazi honeytrap. His type of 'false persona' at the time was cultivated for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Thus, as he later stated he was neither a satanist nor an Occultist, only a dedicated neo-nazi as those 'undercover' Police officers were dedicated to their chosen profession.

§ The Order of Nine Angles

The allegationists {3} state that Myatt's involvement with the Temple of the Sun 'proves' that he was involved with the O9A and that the 1974 interview is "a primary source" which proves it.

However, their timeline is incorrect since the O9A was formed long after Myatt left the Temple of Satan as he writes in the hands "a married businessman living near Manchester" who was the person "who had suggested the outer, the Occult, form of the group." {1} Furthermore, in that 1974 interview there was no mention of an O9A with that name not recorded or mentioned by anyone or in any literature until years later, as scholarly research would reveal. It was the group led by that businessman which merged with two other Occult groups to become the O9A. Thus, describing, as one allegationist did, the Temple of the Sun as "a founding O9A nexion" during Myatt's few months association with what was then a neo-nazi honeytrap is, at best, fantasy.

For, in the Autumn of 1974 Myatt had left Leeds, became a vagabond, then lived in a caravan on a farm in the fenland "writing poetry. Musing on life; reading the collected works of Jung and Toynbee; studying religions, including Buddhism." While living in that caravan he was arrested by the Police and then spent six months in Norwich prison for refusing to pay fines imposed following a criminal trial in Leeds in late 1974. Following his release from prison in 1976 he returned to Leeds although his stay there was brief:

> "For several weeks my plan became to return to an itinerant life, and thus became a kind of wandering poet, some sort of modern Taoist: a Way of Life familiar to me from my study of Taoism and my practical involvement with a Taoist Martial Art. But it seemed as if the wyrdful Cosmos had a rather different plan, for one day I decided - for reasons I cannot now recall - to borrow a bicycle belonging to a friend and head out for a week's holiday in the English countryside. A train conveyed me part of the way, and - the weather still hot, dry, and sunny - it was a pleasure to be away from the city, and I became as a schoolboy again for whom nearly every mile pedalled was an adventure.
>
> There were stops for food, water - and a few overnight stays, often in some field beside some hedge. It did not matter, for I was still young, healthy, and quite strong.
>
> After several days I came to be cycling down some narrow lane. To my left, a wooded hill of conifers; on my right, fields flowing gently upward to where a collocation of buildings were gathered just below a swathe of deciduous trees. The largest building somewhat - and I thought incongruously - resembled a French château, and so, intrigued, I cycled on to take a turning which I hoped might lead me toward it.
>
> It was a monastery, and, leaving my bicycle propped up against a nearby tree, I wandered around. The door to the Abbey church was unlocked and I went inside. The cool quietness was slightly perfumed with incense from some recently ended Mass and a feeling of immense relief came over me as if I had, finally, come home. Words, scenes, emotions, scents, memories from a Catholic childhood lived within me once again, and it was so peaceful, so blissfully peaceful, sitting there, in the nave, that Time ceased to have any meaning or cause me any feeling as it trundled on in that other world, outside. Such stillness I had not thought possible came to keep me still.
>
> I have no idea for how long I sat there, unthinking, and it was only when some activity in the monks choir beyond, behind, the altar distracted me that I remembered who and where I was. Then - their noonday prayer, chanted.
>
> Suffice to say that when I returned to Leeds, soon afterwards, I immediately wrote to the Guestmaster of the monastery enquiring about a weekend visit.
>
> Some weeks later, I was there, at home, again. A weekend became a week; a certain request; an excited and nervous return to Leeds; and then that day when, with my few belongings, I ventured forth to begin my new life as a monk." {4}

Regarding this, the allegationists, somewhat paranoiacally and without any evidence at all, claim that this episode as a monk was an O9A "insight role" even though there is no evidence to prove the O9A existed at that time. Paranoiacally, because they ignore the many personal writings by Myatt in which he expresses his feelings about Christianity, such as:

> "In respect of the sacred, for instance, I still find that one of the most beautiful expressions of

> the numinous is Catholic chant: Gregorian, Cistercien, and Vieux-Roman. Indeed, one of my favourite pieces of music is now, as it has been for decades, *Répons de Matines pour la fête de Saint Bernard*. One of my treasured memories is, as a monk, singing the office of Compline and then, in the sublime silence of the church, going to the Lady Chapel to kneel in contemplative wordless prayer on the stone floor in front of a statue of the Blessed Virgin Mary." {5}

The allegationists also state that the ritual text known as the *Black Book of Satan* was an O9A text whereas that text, a 1980s copy of which is in the British Library, {6} makes no mention of an O9A. {7}

The Story According To The Allegationists

The story, exemplified in often anonymous diatribes such as *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles*, in a multitude of often anonymous 'social media' posts, in often anonymous videos posted on Internet sites, in texts such as the 2025 thesis *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, {8} and in articles by those associated with antifascist 'policy groups', is that Myatt not only "lies through his teeth", {9} but is and was 'Anton Long' and founded the O9A, with one allegationist as noted above claiming that the 1974 interview is "a primary source" which proves Myatt founded the O9A whereas Myatt ceased involvement with the Temple of the Sun after a few months, moved away from Leeds, was imprisoned, and then became a Catholic monk; facts which the allegationist ignored.

A Choice Between Two Stories

At present, the choice is between what Myatt writes and has over the years written about the matters in question, and what the allegationists allege and assume, especially about Myatt himself. Hence, we can accept that the 'false persona' that Myatt cultivated during his few months association with the Temple of the Sun was for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Or, we can accept what the allegationist believe and assiduously propagate for whatever personal or political reason: that Myatt in his writings is deceptive, is lying; that what some journalist wrote in the past about Myatt is accurate and that there is not or never was any ulterior motive or bias personal, political, or otherwise in what some journalists report; and that it is for the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true "beyond all reasonable doubt".

What we find interesting, and perhaps indicative, is not only that "we", the authors of such items as this, are accused, without any evidence, of being Myatt himself {10} but also that it is fundamentally a question of personal knowing verses what is alleged or assumed by others on the basis of hearsay, allegations spread by impersonal mediums such as the Internet, by the mass Media, and by individuals who do not personally know and who have not known over a significant period of time, the person who is the subject of such hearsay and allegations.

As Myatt wrote in 2013,

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:

> "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." {11}

In other words, it is a simple matter of personal character:

> "My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past (real or alleged); and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable [...]
>
> In addition, and importantly, are those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? Are they aware of my voluminous recent writings regarding my philosophy of pathei-mathos and those regarding my extremist past and my rejection of extremism? Are they open to the possibility of my change and reformation? Or will they continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?
>
> More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways? Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police." {11}

Egnatius Severin et al
March 2006

°°°

Footnotes

{1} https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

{2} Addendum I: NDFM - David Myatt and Eddy Morrison, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

{3} One anonymous allegationist in early 2026 produced a 47 page diatribe titled *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles* in which he mixes paraphrases from Myatt's *Myngath* {4} with his allegations such as that Myatt "was at the cornerstone of the Order of Nine Angles" and that the 1974 interview "provides near-irrefutable proof that Myatt and Anton Long are one and the same."

{4} *Myngath*, 2013. Printed edition ISBN 978-1484110744. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

{5} *Just My Fallible Views, Again*, 2012, in Part Three (A Rejection of Extremism Perhaps Explained) of *Understanding and Rejecting Extremism, A Very Strange Peregrination*. Printed edition ISBN 978-1484854266. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

{6} General Reference Collection Cup.815/51

{7} As stated in the published book:

> "According to tradition, each Master or Mistress who was responsible for a particular Satanic Temple or group, was given on his or her assumption of that responsibility, a copy of the Black Book of Satan. The Black Book contained the basic Satanic rituals, instructions relating to ceremonial magick in general. It was the duty of the Master or Mistress to keep this book safe, and non-Initiates of the Temple were forbidden to see it [...] The whole text of the traditional Black Book is included in the present work, together with several additional chapters (e.g. Self-Initiation; Organizing and Running a Temple)."

It was presumably that 'traditional Black Book' which was in the possession of the Temple of the Sun.

{8} The claims made in that thesis are examined in detail in *The Early And The Later Myatt: A Study In Temerous Claims*, available at: https://archive.org/download/the-early-and-later-david-myatt/the-early-and-later-david-myatt.pdf

{9} The expression was used by the CEO of a British antifascist group in a March 2022 interview with journalist Justin Ling.

{10} Among those also accused of being Myatt are Egnatius Severin, Gelis Sangster, Rachael Stirling, R. Parker, Wikipedia's "Coolmoon", Internet Archive's "rigel7", Bluesky's "Oxfordian23", "sirida21", "sol73omega", etcetera etcetera.

In fact, the allegationists apparently believe Myatt is anyone who deems to publicly critique what has become the Establishment orthodoxy about Myatt, for which orthodoxy refer to the 2026 text *A Modern Phantasy About A Man*, which no doubt the allegationists will believe and claim was also written by Myatt. That text is available at https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf

{11} *A Matter Of Honour,* https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/

Appendix
The Animal Cruelty Allegation

Editorial Note: We include here an analysis of a specific allegation first made decades ago and since repeated by various allegationists including the anonymous author of the 47 page diatribe titled *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles.*

°°°

The unproven allegation, repeated and embellished over the three decades by a certain antifascist self-described journalist and then by others, is that in the 1970s Myatt participated in a 'satanic' ritual involving animal cruelty and the sacrifice of a cat. The allegation was repeated in a podcast {1} by that antifascist self-described journalist and was prominent in the klappentext that advertised that interview.

However, no evidence from primary sources has ever been presented with the context of the allegation (a local newspaper article) seldom mentioned. Neither has Myatt's 'side of the story', and his denial of the allegation, been presented.

In his 2013 text *A Matter Of Honour* {2} Myatt wrote that the allegation was

> "investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies.
>
> What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then 'it must be true' [...]
>
> And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."

This investigation by Police and the RSPCA involved them personally visiting and interviewing Myatt. In his earlier, 2005, *Autobiographical Notes* {3} he provided the necessary context:

> <begin quotation>
>
> Around 2005 CE, a former political associate of mine - Eddy Morrison - wrote his version of some events which occurred in and around Leeds between the years 1972 and 1974. Since his version of events differs from the reality I remember it is only fitting that I present here "my side of the story".
>
> It should be noted that - despite some personal and political differences between myself and this person - I steadfastly defended him for well over ten years, often praising his commitment and dedication to "the Cause". In the 1980's I had occasion to defend and praise him to John Tyndall, then leader of the BNP. This led Tyndall to comment: "your loyalty to him is commendable..." Yet I was to learn that this person - or Street Soldier as he styled himself - had also been in contact with Tyndall, and "warned Tyndall about me", having sent copies of newspaper articles about me containing unproven allegations of involvement with Satanism.

Tyndall was one of the very few people, over the past three decades, to have the honour, the decency, to ask me in person for "my side of the story". Tyndall was always wary of Morrison, having, in the April 1983 CE issue of his Spearhead magazine, written about Morrison in less than complimentary terms, stating that, "I know a good deal about the career of Eddy Morrison..." [...]

Morrison wrote:

> At this time I had the unpleasant duty of rooting out and expelling a small bunch of "Satanists" who thought that tying our White Nationalism with their weird cult practices would get us front page publicity. It did! But although they say any publicity is good publicity, it isn't always. I had to take a bunch of our inner core harder members and eject about seven of these Cult people from our membership and ban them from our HQ. It was a pity as one in particular whose name I have mentioned earlier was a stalwart founder member. Why he went off the rails I'll never really know, and expelling him was painful but very necessary. (Memoirs of a Street Soldier.)

There was no "bunch of satanists", just a sensationalist, factually incorrect, article in the local evening newspaper. The newspaper interview was, for me, a learning experience. I had decided to give an interview (my first) with a journalist to talk about our new NS movement, the NDFM. I briefly mentioned how it might be possible for chaos to be created by subversive means, and subversive groups, as a prelude to a revolution which an NS movement could take advantage of, an idea I had been discussing for a while with several Comrades, including some in Column 88.

The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: pathei-mathos, as Aeschylus wrote.

As for the allegations which the journalist made about animal sacrifice, they were investigated at the time by both the Police and the RSPCA whose conclusion was that they were lies, and perhaps, as I concluded,concocted by the journalist to get his name on the front page of the newspaper and sell more copies.

In addition, about this matter, as elsewhere, Eddy Morrison seems rather forgetful. All he did was call round to my garret accompanied by one other NDFM member whom I knew well. Morrison - standing well away from me when I, as almost always, answered the downstairs door, armed - then announced his "expulsion" of me. I did not care - for I was then planning to return to Africa, and enlist in the Rhodesian Army, having already made contact with someone there. So I said nothing, and Morrison went away. This "expulsion" lasted only about six weeks, after which it was "business as usual". Without my violent activism, my public

speaking, my fanaticism, the NDFM had become moribund.

Morrison wrote:

> We organised a meeting on Leeds Town Hall steps in the Summer of 1974 and I was the main speaker. We had fifty or so NDFM "stormtroopers" protecting the meeting, but were opposed by a bunch of red weirdos including "Transexuals Against the Nazis". I spoke for about twenty minutes whilst the lads (and some lasses) held back the red filth. There were local reporters everywhere and although the police soon closed the meeting, we got away with two arrests and a few cuts and bruises. (Memoirs of a Street Soldier.)

The "We" who organized this meeting were the Street Soldier and myself, and he was not the main speaker. I was. I spoke for nearly half an hour and managed to control the seething crowd of Reds by haranguing them. I also dealt quite well with many hecklers. Then the Street Soldier began to speak. He spoke for only a few minutes before the Reds surged forward and fighting began. It was during this fighting that - as I recalled above - I was jumped on from behind by a Red and then by a Policeman. I and one other NDFM member were arrested and subsequently charged with "Breach of the Peace".

Several Reds were also arrested and charged with various offences, and several Police officers were injured as they tried to break up the fights.

When my case came to Trial, the Prosecution tried to prove that I had "incited the crowd", and there was no mention whatsoever by either the Police or the Prosecution of the "Street Soldier" having spoken or having "incited the crowd". I was found guilty on the lying evidence of one dishonourable Police officer, and one of the Reds was also convicted and sent to Prison.

Morrison wrote:

> We were told by London nationalists that NOBODY spoke at Hyde Park Corner. That was an open invitation for us to book a coach and take fifty NDFM down to Speakers Corner in Hyde Park. We set up a stand and three of our people spoke, whilst I controlled the stewards. We soon attracted a large crowd of lefties and for some reason a stack of anti-fascist Jewish taxi drivers. We held them at bay as long as we could. I was knocked senseless by some Zionist wielding a metal object. With blood streaming from quite a few cuts we marched away under police observation singing "We'll meet again" to the Reds. It was only a short meeting but we had broken the taboo. White Nationalists had again spoken at Speakers Corner.

In fact, only two people spoke at this rally: myself and Joe Short. I stood on a rather shaky table and spoke for about half an hour or so, haranguing the crowd and dealing with several hecklers. I then stepped down, and Joe Short (who looked rather like Alfred Rosenberg) began to speak. He did not speak for long - only a few words in fact - before the Reds surged forward and some fighting began. One of our stewards was arrested and later charged with possessing an offensive weapon. I believe part of my speech was filmed by an NDFM member using an 8mm camera. We then proceeded to walk toward Downing Street, followed by the Police, before dispersing. I spent that weekend in London, with a lady friend.

In respect of Eddy Morrison himself, we were both once arrested by the Regional Crime Squad and thrown into Prison for several weeks. Before this imprisonment - during my

"interrogation" - he came into the room several times and asked me to co-operate with the Police, which I refused to do. I believe he did not, at that time, realize the potential seriousness of the charges which might be [brought] against us.

<end quotation>

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{1} The podcast was titled *The Nazi Satanists Inspiring Terro*r and was by the CEO of a British antifascist group.

{2} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{3} Addendum I: NDFM - David Myatt and Eddy Morrison, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

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The Trouble With Mr Myatt

∇ Overview
∇ An Antinomian Philosophy?
∇ The Question Of Authority
∇ The Question Of Suffering And The Nation State

° ° °

Overview

The advent of new methods of Internet communication via mediums such as 'video streaming', 'podcasts', 'blogs', and 'social media', have been used and are being used not only by often anonymous individuals but by others to spread allegations about particular individuals who have or who have acquired a public *persona*.

In the case of David Myatt his public *persona* is based upon beliefs by often politically-motivated individuals and groups with such beliefs {1} not supported by evidential facts {2} and usually involving (a) the claim that Myatt is the pseudonymous Anton Long, founder of the esoteric philosophy known by the acronyms "ONA" and "O9A" and inventor of the modern Occult praxis known as the Seven Fold Way based as that praxis is on ancient Hermetic and pagan traditions; and (b) based on the fact that he was a violent National Socialist activist and a National Socialist ideologue for thirty years {3} and then for nine years was a propagandist for radical interpretations of Islam.

The campaign includes and has included fabricating and propagating lies about him and his past, mocking and trying to demean him, and disseminating the belief that he is a Satanist, a liar and a deceptive trickster whose post-2012 writings about rejecting National Socialism and rejecting all extremism are a deception by a satanist and an unrepentant neo-nazi and that his neo-nazi past should never be forgotten and he never forgiven. Which specific beliefs have intensified the decades-long and on-going campaign against Myatt.

In addition, and as explained in the *An Antinomian Philosophy?* section below, Myatt's post-2012 individualistic and rather other-wordly 'numinous way of pathei-mathos' {4} is arguably a radical (antinomian) philosophy dispensing as it does with politics, conventional (organized) religion, and what Myatt describes as the suffering-causing abstraction of the nation-State. {5}

However, given allegations about him, especially regarding him being a satanist, an unrepentant neo-nazi, and his post-2012 writings mere deception, this antinomian philosophy has not been and is not being taken seriously even in academia.

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An Antinomian Philosophy?

One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-

State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature.

Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which in many ways is revolutionary with its individualism, its emphasis on empathy and personal honour, and its dissection of the causal abstractions, the denotata, and which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, perpetuate the cycle of suffering; (ii) by what is arguably the new paganism that can be developed from Myatt's works; and (iii) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - which formed the basis for the Christianity that for over a thousand years dominated Western culture. {6}

That philosophy of pathei-mathos also places all modern dehumanizing personal abstractions into the necessary Aeonic, Cosmic, perspective: as short-lived manifestations of our human hubris. As, because of their physis, living for a certain amount of causal Time - perhaps a century or so in the case of political and social abstractions - and then being replaced or dying a natural death; or in the case of a nation-State (or of a hegemony or Empire) with some of their abstractions, restrictive laws, decrees, and diktats, perhaps living for several centuries albeit often assuming a different name.

Such an understanding, such a Cosmic supra-personal perspective, should therefore enable us to place our own lives, and that of our family, past, present and future, into context. Thus we can consider the exhortations of, for example, our government to support or to be a part of this or that armed conflict, or support this or that external nation-State, for 'patriotic' or other reasons such as to ensure 'freedom', as part of their demand that we accept their authority over and above what we, via our own pathei-mathos and empathy or via our own detailed research using primary sources, have discovered; manifest as such a discovery is in an appreciation that it is the authority of the individual which, in Aeonic, Cosmic, terms is valid: which aligns with, which presences, wisdom understood as

> "an appreciation of, and of our relation to, the other mortal beings, Hominid and otherwise, with which we share this planet, and of our relation to Being itself: that is, to The Numinous, The Acausal, The One-The-Only (τὸ ἕν), the Monas (μονάς) and The-Unity." {7}

This perspective and personal understanding is, in modern terms, revolutionary, and therefore it is no surprise that the person who developed the philosophy of pathei-mathos from his own pathei-mathos and from his research using primary sources, has been and is the subject of a disinformation, a smear, campaign by those who represent, or who have a vested interested in maintaining the abstractions that dominate, modern Western nation-States. A two-fold campaign based (i) on unproven allegations, widely spread by the mass media, about involvement with the Occult, {8} and (ii) on the accusation that his rejection of extremism is a deception. {9}

As the founder of the philosophy of pathei-mathos wrote:

> "It is my contention that my personal 'numinous way of pathei-mathos', or at least the foundations of that Way, which are personal empathy and pathei-mathos, could possibly be

> the basis for other individuals to develope their own numinous weltanschauung free from the influence of the manufactured impersonal causal abstractions that shaped the ancient world, some of which still influence the modern world, and the more recent impersonal causal abstractions which since the Second World War are prevalent and now authoritative in the modern world because supported by many if not most governments and Institutions in the Western world, and often now used by governments as the basis for criminal laws." {10}

The Question Of Authority

In three essays, written in 2024, David Myatt focused on three topics: (i) the question of suffering; (ii) the temporal nature of human manufactured abstractions; and (iii) the question of authority; with the essays being: (a) *Notes On War, Suffering, And Personal Judgement*; (b) *Developing The Numinous Way Of Pathei-Mathos*, and (c) *Reflections On Conflict And Suffering*. {11}

The essays not only amplify and to some extent develop what he wrote in his book *The Numinous Way Of Pathei-Mathos* {12} but also provide some practical examples of the principles of that philosophy.

In *Reflections On Conflict And Suffering*, he wrote, adding a quotation from his 2015 essay *Personal Reflexions On Some Metaphysical Questions*,

> In regard to authority, individual empathy and a personal pathei-mathos inclines us to consider authority as personal because they not only engender a certain humility, a knowing or awareness of our past errors and mistakes and thus of our fallibility, but also because both have a 'local horizon' so that what is
>
> > "beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding".

He expanded on the question of authority in his 2025 *Religion, Exegesis, And The Fallacy Of Appeal To Authority* {13} in which he controversially argued that, since most of the followers of the Christian religion past and present depend or depended on translations of the written texts of the New Testament, those followers mostly unknowingly commit or committed the fallacy of appeal to authority. He contrasts this with his philosophy of pathei-mathos, "where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us."

In *Notes On War, Suffering, And Personal Judgement* he was quite forthright and again mentioned the personal nature of empathy and pathei-mathos:

> "It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos."

The Question Of Suffering And The Nation State

In *Reflections On Conflict And Suffering*, before a long section on how causal abstractions and the denotata which names them cause discord and suffering, he quotes from the *Morality, Virtues, and Way of Life* part of his *The Numinous Way Of Pathei-Mathos*, {13}

> "The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy."

One of the causes of suffering, one of the causal abstractions, which is described in all three essays is the nation-State, with Myatt writing:

> "In both ancient and modern times causal abstractions and the categories developed from them have been and are used to categorize human beings, as for example in regard to the supra-personal abstraction, the entity, termed 'the nation-State' where individual human beings and families are considered to be, or not to be, 'citizens' of that entity and often treated accordingly, with citizens having certain privileges and freedoms often denied to non-citizens.
>
> More recently, causal abstractions and the categories developed from them have been deployed to describe individual human beings and their behaviour both personal and social." *Developing The Numinous Way Of Pathei-Mathos*. {14}

In that *Developing* essay he outlines the philosophical and practical basis for living according to the personal understanding provided by empathy and pathei-mathos, and which understanding "enable[s] us to circumvent causal abstractions".

Which basis is radical, dispensing as it does with politics, conventional (organized) religion, and the nation-State:

> [T]he numinous way of pathei-mathos betakes us or can betake us as individuals beyond the acceptance of a supra-personal authority, and thus beyond the demand by some supra-personal authority that we individuals accept or have to accept such a supra-personal authority, and which authority, in the Western world was described in the Christian writings of Augustine (b.354 CE, d.430 CE), as for example in his De Civitate Dei contra Paganos where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace between human beings and God requiring obedience to that authority; and with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio.
>
> Modern nation-States have simply replaced God as the supreme authority with Prime Ministers, Presidents, and those who are described as elected "representatives of the people", or in case of some nation-States with some individual or individuals or some unelected representatives who or which have assumed authority by means such as a coup d'état or similar means, but all of whom expect the people they rule to obey whatever decisions or laws or diktats they make [...]
>
> Since the numinous way of pathei-mathos is based on personal empathy and personal pathei-mathos which develope an appreciation of the limitation, the infortunity, of words, and of the categories derived from them, and thus engenders in an individual a knowing of the

> limited nature of their understanding and of their fallibility, the numinous way of pathei-mathos is apolitical since politics is derived from and dependant on words, spoken and written, and on supra-personal often ideological categories as well as on supra-personal organizations or movements with a particular agenda or particular aims.
>
> For an appreciation of the infortunity of words is a wordless-knowing, born of empathy and pathei-mathos, of the cycle of suffering; of how we humans continue to repeat the errors of the past caused as such errors often are by some suffering-causing causal abstractions championed by some supra-personal authority."

However, it is important to emphasize that Myatt is not presenting his own weltanschauung as an alternative but rather suggesting that other individuals develop their own 'numinous weltanschauung' using their own empathy and pathei-mathos as its foundation. This implies

> "trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our [human] history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are 'our' enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies." {15}

Rufus Malisius et al
January 2026
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{1} The following works provide details and an analysis of some of the beliefs of Myatt's vocal opponents:

(i) *An Analysis Of The Equation DM=AL*, https://archive.org/download/dmyatt-equals-anton-long/dmyatt-equals-anton-long.pdf (ii) *The Phantasy About A Myatt Explained*, https://egnatiusseverin.wordpress.com/2025/06/26/the-phantasy-about-a-myatt-explained/ (iii) *A Philosophical Response*, https://archive.org/download/a-philosophical-response/A_Philosophical_Response.pdf

{2} Evidential (or evidentiary) facts are the basis for determining whether a case can legally, as in a Court of Law, be proven. In matters of scholarship, such facts are primary sources:

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources." *Research, Primary Sources, And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

{3} *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 9798392990900. Part One 1984-1998, Part Two 1999-2008, Part Three 2009-2017. Gratis pdf available at https://davidmyatt.wordpress.com/wp-content/uploads/2021/12/dm-ns-ideologue-second-edition.pdf

{4} *The Numinous Way Of Pathei-Mathos*. As of July 2025, a published paperback, a Kindle edition and a gratis pdf are available: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{5} A causal abstraction is a

> "manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing.
>
> Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.
>
> Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.
>
> All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value /identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.
>
> Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.
>
> In philosophical terms, a causal abstraction is an ideation, an idea (ἰδέᾳ/εἶδος), which is explained and/or defined by words and terms (denotata) and which invariably is used to form or describe a particular category of things." *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/impersonal-abstractions.pdf

{6} *An Anti-Establishment Heretic*, included as the Introduction to *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{7} *Notes On War, Suffering, And Personal Judgement*, https://davidmyatt.wordpress.com/wp-content /uploads/2024/06 /dwmyatt-notes-war-suffering.pdf

{8} As described in *David Myatt: A Reckoning*, "an important, invariably overlooked, aspect of the pejorative public, widely-reported and widely-believed, statements - tropes - made and spread about Myatt is that no evidence from primary sources is or ever has been presented in support of them." https://archive.org/download/dm-reckoning/dm-reckoning.pdf

The allegations rely on secondary and tertiary sources, and thus on fallacies of reasoning such as the appeal to authority and ad populum.

{9} As with the allegation about Occultism, the accusations about deception are unproven. In a 2022 interview - included in *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf - Myatt was asked the following question:

[quote]
Some of your former political opponents do not believe what one socialist called your "change of heart".

Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past. How do you react to such claims?
[/quote]

His reply was:

[quote]
φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν.

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me. As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'.

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless.

In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism. {5}

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.
[/quote]

{10} *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content /uploads/2024/08/impersonal-abstractions.pdf

{11} The three essays are included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

{12} *The Numinous Way Of Pathei-Mathos*. As of July 2025, a published paperback, a Kindle edition and a gratis pdf are available: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{13} *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

{14} *Developing The Numinous Way Of Pathei-Mathos: Impersonal Abstractions, The Modern World, And The Axioms Of Empathy And Pathei-Mathos*. In *Rescriptions*, op.cit.

{15} *Persecution And War, 2018*. https://archive.org/download/persecution-and-war/Persecution_And_War.pdf

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The Weltanschauung Of Pathei-Mathos And An *Idée Fixe*

While Myatt's philosophy, or more correctly his weltanschauung, of Pathei-Mathos [1] is still neglected in academia, when it is mentioned it is not as a self-contained philosophy by a modern philosopher but, in an assumptive manner, regarded as representative of or as extensions to the writings produced during his years as a political and religious adventurer.

Such an assumption is the basis for a 2025 dissertation whose author claims that much if not all of Myatt's "discursive exposition is unaltered" since in his opinion Myatt's philosophy is based on the "binary conceptualization" that the author additionally claimed was particularly evident in Myatt's political writings between 1984 and1998. Since several writers have analysed other claims made about Myatt by the same author [2] we shall examine the aforementioned assumption of Myatt's weltanschauung being a 'binary conceptualization'.

This particular misunderstanding seems to have arisen based on Myatt's use of terms such as acausal, abstractions, and denotatum which opinion does not seem to take into account that Myatt's focus is primarily on empathy and pathei-mathos as a means to knowing, both of which attributes are personal, of the immediate moment, and which knowing, as Myatt writes many times, cannot be extracted out from that personal experiencing to form the basis for anything supra-personal be it a denotata or some -ism or some -ology or a philosophy. Hence why, in regard to Myatt's post-2012 writings, the term weltanschauung is more appropriate than philosophy. [3]

For,

> "ontology itself is an abstraction, a denotatum, which empathy and pathei-mathos take us beyond [and] that what applies to terminology such as ontology applies to his use of the acausal and his division of our physis, following his understanding of the Corpus Hermeticum, into masculous and muliebral. That they are also useful denotata to explain what is as it now is and has been but are ultimately discarded by the wordless knowing of empathy and pathei-mathos.
>
> That his comparisons and examples derived from ancient Greek texts and philosophy - most of which he cites in Greek and provides his own translations - are of the insights of some others with which he finds some correlation with his own insights, eschewing as he does in his iconoclasm and resonance with Greco-Roman culture the modern practice in academia of citing works by philosophers of the past few centuries and more recent texts by academics." [4]

As Myatt suggests:

> "The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy." [5]
>
> "[E]mpathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing

places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words. Thus, while some mythoi Greek or otherwise, some mystical traditions ancient or otherwise, some poetry and some metaphysical speculations Greek or otherwise, can or may provide some insights into our physis, their wordfull expression or expressions are subject or have been subjected to exegesis, just as written expressions of religious-type revelations always are; with such exegesis more often than not the geniture of a certitude or certitudes of knowing.

Which returns us to the personal wordless knowing of empathy and its discoverable embedded uncertitude of knowing, with personal virtues such as honour and benignitas one means - an ancient epistêmê - to try to live according to such a wordless knowing, with personal honour a melding, a hermetic ἐναντιοδρομία, of masculous and muliebral thus returning us to the physis that was cleaved asunder and which in others is still being cleaved asunder." [6]

Also, that an appreciation of Being, of the numinous,

> "inclines or can incline an individual to living in a certain way and which way of life naturally inclines the individual toward developing, in a natural way - sans any methodology, praxis, theory, dogma, or faith - certain attributes of character, and which attributes of character include compassion, self-restraint, fairness, and a reasoned, a personal, judgement." [7]

As a commentator noted,

> "One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command.
>
> This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature." [8]

Myatt himself, in 2025, wrote:

> According to my understanding, the basis for individual judgement is the wordless knowing provided by the faculty of empathy combined with accumulated learning from pathei-mathos: from personal, practical, often difficult, harsh, adverse, or life threatening, experiences.
>
> Thus, the judgement is the result of thoughtful personal reasoning and implies fairness, a

balanced view; a personal view and understanding well-described by Heraclitus in fragment 112:

> σωφρονεῖν ἀρετὴ μεγίστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας
>
> Most excellent is balanced reasoning, for that skill can tell inner character from outer.

Hence why, in describing the weltanschauung of pathei-mathos, I used the term σωφρονεῖν (sophronein) as a synonym for such thoughtful personal reasoning, explaining that σωφροσύνη (sophrosyne) as used in that fragment is usually translated as something akin to "soundness of mind, moderation" which, invoking relatively modern concepts such as "mind" and "soundness", distorts the meaning, with σωφρονεῖν in the weltanschauung of pathei-mathos thus a metaphysical Anglicized Greek term requiring no inflective forms.

In contrast, the basis of supra-personal authority, as expressed in a chain-of-command, military, political, governmental, or otherwise, is the acceptance by individuals of the judgement of a 'higher', a supra-personal, authority. That the judgement of some other person or persons is better than, superior to, ours and thus the 'correct' one. [9]

Which quotations effectively summarize Myatt's post-2012 weltanschauung: that it is not an academic-type philosophy based on some binary or any other conceptualization, but is an individual way, the path, of a person behaving and living in the immediacy-of-the moment in a certain manner based on their faculty of empathy and their pathei-mathos, their learning from their experiences with all categorizations ultimately rejected. In this respect, Myatt in his *A Note Concerning Aristotle, Reason, And Virtue* quotes Anaximander and which passage, together with his copious footnotes omitted here, I provide in full in Appendix A, since the passage explains much about Myatt's weltanschauung of pathei-mathos, much about its context, and much about Myatt's scholarship. He begins by quoting (and translating) Aristotle, *Metaphysics*, Book 5, 1015α.

<begin quotation>

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia (materies, ὕλη) has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

For me, the above example from Nicomachean Ethics relates to what I still find to be the vexatious issues of exegesis, of intangibility, of naming or of not naming, since what a name, a denotata, denotes, not only can and does change from century to century, from one no longer existing society to another newer one, but also has a tendency to separate and divide one being or existent from others leading to the development of categories.

According to my understanding an enigmatic quotation attributed to Anaximander expresses this:

> ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
>
> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν

As described in my essay *Anaximander, Imbalance, And Opposites* I interpreted this as:

> < [the] source ... of beings is the un-definitive ...>
>
> Where beings have their origin there also they cease to exist: offering payment to balance, one to another, their unbalance for such is the arrangement of what is passing.

Which understanding is that once what was or appeared to be intangible is denoted by a name it is considered to be a particular being, a 'thing', or existent, and thus becomes distinguishable from other beings, we have concealed, covered-up, its physis, and as Heraclitus described Polemos is pervasive bringing-into-being discord because the process of naming is the genesis of what is perceived to be the opposite of that now named 'thing' or existent, which as Anaximander implied it ceases, for us, to be what it was, something of an intangible mystery. [10]

<end quotation>

Hence, it seems that the particular assumption, by a particular author, about Myatt's weltanschauung that we are discussing is a basal misunderstanding of that weltanschauung, and a misunderstanding possibly derived not only from a failure to study Myatt's other post-2012 writings, such as those in the collection *Axiomata Of Empathy And Pathei-Mathos*, [11] but also from an *idée fixe*: which, according to the writers who have analysed other claims made about Myatt by the same presumptive author, is the belief that Myatt's weltanschauung of Pathei-Mathos is a deception. [2]

Egnatius Severin
2025

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Footnotes

[1] *The Numinous Way of Pathei-Mathos*, seventh edition, ISBN 978-1484096642
° Kindle edition: ASIN B0DWXTNNPY
° Gratis pdf: https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

"The numinous way - the philosophy - of pathei-mathos is based on four principles: (i) that it is empathy and pathei-mathos which can wordlessly reveal the ontological reality both of our own physis and of how we, as sentient beings, relate to other living beings and to Being itself; (ii) that it is denotatum – and thus the abstractions deriving therefrom – which, in respect of human beings, can and often do obscure our physis and our relation to other living beings and to Being; (iii) that denotatum and abstractions imply a dialectic of contradictory opposites and thus for we human beings a separation-of-otherness; and (iv) that this dialectic of opposites is, has been, and can be a cause of suffering for both ourselves, as sentient beings, and – as a causal human presenced effect – for the other life with which we share the planet named in English as Earth." Myatt, *Physis And Being*, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf, p.2

[2] *A Study In Temerous Claims*, 2025, https://davidmyatt.wordpress.com/wp-content/uploads/2025/09/the-early-and-later-david-myatt.pdf

[3] In *Exegesis And Pathei-Mathos*, Myatt wrote in 2023,

> "[M]y personal perceiveration has been for over a decade and remains my weltanschauung of pathei-mathos, which is just some recollections of my experiences and contemplations regarding the loss of loved ones, of working and living on farms in England, and of solitary walks along a sea-shore and in the hills and deciduous woods of rural English Shires.
>
> Given the 'personal horizon' of these recollections and contemplations they cannot, without removing from them their essence of a personal wordless experiencing of the numinous, form the basis for anything supra-personal be it a philosophy or a Way to guide others." *Axiomata Of Empathy And Pathei-Mathos*, p. 43, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

[4] *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos*, p.1. https://perceiverations.wordpress.com/2022/06/16/misunderstanding-myatts-philosophy-of-pathei-mathos/

[5] *The Numerous Way of Pathei-Mathos,* p.6. https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[6] Myatt, 2022. Numinosity, Denotata, Empathy, And The Hermetic Tradition. *Axiomata Of Empathy And Pathei-Mathos*, pp.5-6. https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

[7] p.11, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[8] Rufus Malisius et al, 2025, *An Antinomian Philosophy?* https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an-antinomian-philosophy.pdf

[9] Myatt, 2025, *Individual Judgement, Authority, And Governance*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/impersonal-authority.pdf

[10] A Note Concerning Aristotle, Reason, And Virtue, in *Axiomata Of Empathy And Pathei-Mathos*, pp.10-12, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

[11] *Axiomata Of Empathy And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

Appendix A

Anaximander

An Extract From:
A Note Concerning Aristotle, Reason, And Virtue

Aristotle, Metaphysics, Book 5, 1015a:

ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.

Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia (materies, ὕλη) has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

For me, the above example from Nicomachean Ethics relates to what I still find to be the vexatious issues of exegesis, of intangibility, of naming or of not naming, since what a name, a denotata, denotes, not only can and does change from century to century, from one no longer existing society to another newer one, but also has a tendency to separate and divide one being or existent from others leading to the development of categories.

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According to my understanding an enigmatic quotation attributed to Anaximander expresses this:

> ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
>
> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν
> [Theophrastus/Simplicius]

As described in my essay *Anaximander, Imbalance, And Opposites* [3] I interpreted this as:

> < [the] source ... of beings is the un-definitive [4] ...>
>
> Where beings have their origin there also they cease to exist: offering payment [5] to balance, [6] one to another, their unbalance for such is the arrangement of what is passing. [7]

Which understanding is that once what was or appeared to be intangible is denoted by a name it is considered to be a particular being, a 'thing', or existent, and thus becomes distinguishable from

other beings, we have concealed, covered-up, its physis, and as Heraclitus described Polemos is pervasive bringing-into-being discord because the process of naming is the genesis of what is perceived to be the opposite of that now named 'thing' or existent, which as Anaximander implied it ceases, for us, to be what it was, something of an intangible mystery. [8]

Something, perhaps, that is numinous or which presences the numinous. Hence why, in the weltanschauung of pathei-mathos, [9] the wordless human faculty of empathy is considered to be a way to know and understand the physis of human beings sans denotata, for it is:

"our faculty of empathy which provides or can provide an individual intuition - a wordless-knowing or awareness - of the numinous, and as a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέᾳ/εἶδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation. In the case of a 'revelation' the source is often named as God or a god/the god (θεὸς, ὁ θεὸς) who or which are often described by a myth or mythoi. [10]

David Myatt
March 10th, 2024

Footnotes:

4. Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is meant, although many explanations have been suggested over many centuries including the speculation that 'apeiron' is the first principle, the ἀρχὴ, of beings, with ἄπειρον almost invariably translated by words such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often overlooked, a lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular task, qv. Odyssey: 3.431-435, and my translation:

> ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
> ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
> Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
> ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
> ἄκμονά τε σφῦραν τ᾽ ἐυποίητόν τε πυράγρην,
> οἵσίν τε χρυσὸν εἰργάξετο
>
> Such were his words, and all of his sons occupied themselves with those things
> So that an ox arrived from the fields; the comrades of the vigourous Telemachus
> Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
> Those bronze tools with which he accomplished his art:
> A hammer, anvil and well-made fire-tongs
> Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of beings is 'un-definitive', incapable of resolution because we do not posses the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

5. Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ᾽ ἔριν καὶ χρεώμενα [χρεών]
>
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

6. In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

7. In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?

8. Compare the expression κεκρυμμένον μυστήριον from tractate One, v.16 of the Corpus Hermeticum, and Φύσις κρύπτεσθαι φιλεῖ from Heraclitus fragment 123. The former suggesting "a mysterium esoteric" even to this day - https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/eight-tractates-v2-print.pdf - and the latter suggesting that the natural companion of Physis is concealment, https://davidmyatt.wordpress.com/wp-content/uploads/2024/03/heraclitus-fragment-123.pdf

9. qv. *Introduction: Physis And Being* in *The Numinous Way Of Pathei-Mathos*, 2022, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

10. *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/03/dwm-denotata-empathy-v1b.pdf

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Source:
Axiomata Of Empathy And Pathei-Mathos
https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

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The Alternity Of Allegations
In Reply To A Personal Question

Preface

An extract from a rather lengthy reply to a personal correspondent who recently enquired about how I, an aged man with three-feet to guide him on his travels, [1] now respond to the continuing and increasing allegations made by sundry individuals regarding my past and my post-2012 writings. Some of which allegations are summarized by certain third-parties in texts such as *The Early And The Later Myatt – A Study In Temerous Claims*. [2]

Regarding my varied and various peregrinations, as someone once wrote:

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled
> If at all. Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment. [3]

All citations are *post scriptum*.

David Myatt
JD 2461116.211

ΞΞΞ

The Temerity Of Causal Time

What perhaps a majority of individuals who are passionate, for whatever reason and from whatever motive, about a particular political ideology do not perceive, as I in my thirty years of passionate belief in, and activism on behalf of, one particular ideology did not perceive, is the temporal nature of all causal abstractions. [4] Of how, having been brought-into-being and presenced in some way or in or by someone, they because of their physis naturally change or are changed over causal Time, with many often having a presencing only lasting some decades while others, having been transformed or ameliorated, in some manner, may last a century or more.

Be the causal abstractions ones that emerge from or develope from an ideology, or from an idea or an ideal, or from a passionate personal or group belief or from a personal or group 'revelation', their physis is the same; with abstractions such as nations, nation-States, Empires, oligarchies, tyrannies, and governments, all subject to such change and transformation; to decay, and death.

My fallible view is that this understanding of the physis of causal abstractions is the prehension of wisdom, with wisdom both this ability to perceive, to feel, to know, beyond all causal abstractions and having or having acquired the knowledge to be discerning, based as that knowledge is, again in my fallible opinion, on a particular conscious knowledge regarding our own nature, and our relation to Nature and other human beings: rerum divinarum et humanarum. With an aspect of this knowledge knowing how we human beings are often balanced between honour and dishonour; balanced between ὕβρις and ἀρετή; between our desires, our passions, and our human ability to morally develope ourselves. A balance manifest in our known ability to be able to control, to restrain, ourselves, and thus find and follow a middle way, of ἁρμονίη.

One Personal Answer

But to finally, after much waffle, answer your question regarding the specific matter of allegations. Those who manufacture or propagate them, for instance in regard to a particular person, (the allegationists, to employ a recent neologism) be they individuals or amalgamated as some group, are together with their allegations also subject to this temporal, this causal alternity, of genesis, transformation, amelioration, and death.

But who will remember them and their allegations in a hundred, several hundred, a thousand, years of causal Time? Or even in a decade when, for instance, some other allegations about someone else, or about some others, are made; or when some new Media-made and propagated scandal emerges to divert attention away; or when the society they live in changes or collapses, for whatever reason, and is transformed or replaced?

Is another aspect of wisdom to strive to be beyond one's own temporal limited existence and beyond the causal abstractions that surround one during that limited existence, and thus not be emotive and rather disinterested, regarding what is just fleetingly passing by? As Anaximander is believed to have written, [5]

> ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν
>
> [the] source ... of beings is the un-definitive [6] <...>
> Where beings have their origin there also they cease to exist: offering payment [7] to balance, [8] one to another, their unbalance for such is the arrangement of what is passing. [9]

Such is my perceiveration, now.

ΞΞΞ

[1] Aeschylus, Agamemnon, 79-82

> τό θ᾽ ὑπέργηρων φυλλάδος ἤδηκατακαρφομένης τρίποδας μὲν ὁδοὺς στείχει, παιδὸς δ᾽ οὐδὲν ἀρείων ὄναρ ἡμερόφαντον ἀλαίνει.
>
> Thus, he of great Age, his foliage drying up and no stronger than a child, with three feet to guide him on his travels, wanders - appearing a shadow in the light of day.

[2] https://davidmyatt.wordpress.com/wp-content/uploads/2025/09/the-early-and-later-david-myatt.pdf

[3] TS Eliot, Little Gidding.

[4] As defined somewhat ponderously in the Glossary (Appendix VII) of the seventh edition of my *The Numinous Way Of Pathei-Mathos*,

> An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.
>
> Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic)

and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of something assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites.

The *Numinous Way Of Pathei-Mathos* is available (i) as a printed book: ISBN 9781484096642, (ii) in Kindle format: ASIN B0DWXTNNPY, and (iii) as a gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[5] From my *Anaximander, Imbalance, And Opposites*, pp. 217-220 of *Selected Writings*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf

My notes on my translation are:

[6] Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is meant, although many explanations have been suggested over many centuries including the speculation that 'apeiron' is the first principle, the ἀρχὴ, of beings, with ἄπειρον almost invariably translated by words such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often overlooked, a lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular task, qv. Odyssey: 3.431-435, and my translation:

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> ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
> ἄκμονά τε σφῦραν τ᾽ ἐυποίητόν τε πυράγρην,
> οἵσίν τε χρυσὸν εἰργάξετο
>
> Such were his words, and all of his sons occupied themselves with those things
> So that an ox arrived from the fields; the comrades of the vigourous Telemachus
> Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
> Those bronze tools with which he accomplished his art:
> A hammer, anvil and well-made fire-tongs
> Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of beings is 'un-definitive', incapable of resolution because we do not posses the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

[7] Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent

phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ ́ ἔριν καὶ χρεώμενα [χρεών]
>
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

[8] In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

[9] In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?

All translations by DW Myatt

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Redemption, Belief, And Doubt In The Philosophy Of Pathei-Mathos
Myatt And The Question Of Expiation

Prefatory Note

A study which, in contradistinction to what seems to be the current Media and academic perception of the individual in question, presents a view based on his writings about his philosophy of pathei-mathos and its development.

ooo

An Expiative Weltanschauung?

The Philosophy of Pathei-Mathos, also known as the Numinous Way of Pathei-Mathos, was developed by David Myatt over a period of some seven years, beginning in 2006, and as a consequence of his own pathei-mathos [1] which involved some thirty years of practical involvement in political extremism together with what one academic described as

> "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms." [2]

His pathei-mathos included the suicide, in 2006, of his fianceé which according to his own accounts was the main reason he was moved to re-evaluate his political and religious involvements, his own personality, and his life. In one account he writes:

> "Most important of all, it was not something I did, not something I read or studied or thought, and not some sudden 'revelation' or epiphany related to some religion or to some belief, that fundamentally changed me. Instead, it was something entirely independent of me; something unexpected, traumatic, outside of my control and my experience, involving someone I personally knew, and indeed whom I loved, or as much as I – the selfish survivor – was capable of love.
>
> For would I, without personally suffering that personal trauma, have changed? Would I, without such a personal trauma, have been even capable of discovering and then accepting the truth about myself and the truth about the harsh interpretation of a Way of Life I then adhered to and the truth about an ideology I had previously adhered to and believed in for some three decades? No, I would not. For I was too arrogant; too enamoured with my certitude-of-knowing; far too selfish, and far too vitalized by some ideology or by the dogmatism of a particularly harsh interpretation of some faith. It is little wonder, therefore, that since that personal trauma I have pondered, over and over again, on certain philosophical, ethical, metaphysical, questions; seeking to find at least some answers, however fallible." [3] [4]

In answer to a question asked in 2014 about whether he had any guilt about his past he replied:

> "If by guilt you mean responsibility for some event or act, then yes I accept I was responsible – both directly and indirectly – for causing suffering, during my extremist decades, by what I said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering [...]
>
> In a very personal sense, my philosophy of pathei-mathos is expiative." [5]

This expiation therefore seems to be his answer to a question he posed in 2012:

> "One of the many problems regarding both The Numinous Way and my own past which troubles me – and has troubled me for a while – is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of

honour, a knowledge and understanding of dishonour done, of the suffering one has caused – perhaps before one became such a person of compassion, honour, and empathy – is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are *ὕβρις* and not only result in harm, in people suffering, but also upset the natural balance.

> In truth, I do not know the answer to the question how to so numinously make reparation, propitiation." [6]

A Desire For Spirituality

The years-long development of his philosophy, described in the aptly named *The Development Of The Numinous Way*, [7] led to him realising that his Numinous Way of Pathei-Mathos is "rather intellectual, a perceiveration, lacking as it does something outward, practical, supra-personal, and communal, to presence the numinous and thus affect one's very being in a spiritual way." [8]

Thus he admits that he is perhaps

> "partially at least, a Catholic in spirit – in my heart – though not, most of the time, in words and deeds. For while I intellectually and empathically disagree with the teachings of the Catholic Church on many matters – such as homosexuality, contraception, and on divorcées who have remarried being excluded from Holy Communion (unless they have resorted to a Papal Annulment) – I still find myself in my inner weakness not only sometimes frequenting the Lady Chapel of my nearest RC Church – lighting a candle, kneeling, and in reverent silent contemplative prayer remembering, in the felt presence of The Blessed Virgin Mary, those now dead loved ones such as my mother and father and Sue and Francis, and those other women hurt by my selfishness – but also travelling several times a year to where Gregorian chant is sung and where the Tridentine Mass is celebrated, bringing as such Latin chant and such a Latin Mass still do, in me, a renewed awareness of the numinous and a renewal of such humility as I strive – and sometimes still so often fail – to remember and feel [...]
>
> So I seem to now exist – and have for several years existed – between two worlds: apparently emotionally needing something practical, living, and spiritual beyond myself and my intellectualism, and yet knowing in a rather unemotional manner that it is the way of pathei-mathos, and not Catholicism, which is my weltanschauung [...]
>
> [But] the need for some inner, numinous, sustenance remains; for fulfilling as a lot of classical music – such as the Cantatas of JS Bach – is and are, and fulfilling as walks alone in wild and rural Nature are, I sense a yearning in me for something more: some wordless intimation of the Divine which betakes me so far away from my still egoistic self that I am both awed and humbled again, as I often was in Winter wandering a darkened cloister as a monk in that quiet contemplative

time between Matins and Lauds." [7]

In several of his recent writings he has emphasised that the Numinous Way of Pathei-Mathos is just his own Weltanschauung; is not a conventional philosophy, and that in his writings about various matters his

> "guide, or as some might suggest my bias, is my weltanschauung of pathei-mathos and the axioms of that weltanschauung derived as the axioms were from forty and more years of (mostly practical political and religious) experience 'in the world', and years of reflexion on, and studies regarding, that experience. The answers are thus personal, fallible, and possess no authority whatsoever." [8]

Religion And Exegesis

What Myatt's later writings indicate in relation to religious expiation is what he terms the problem of exegesis.

In his 2023 text *Exegesis And Pathei-Mathos* [9] he wrote that his interpretation of the Gospel of John [10] inclined him to suggest that Johannine Christianity was

> "the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from past moralistic interpretations.
>
> My interpenetration of that text is however just one of thousands over centuries with many of those other interpretations, of that and the other Gospels and the Scriptures in general, causing schisms, conflicts, and accusations of heresy as in the case of the Alexandrian priest Arius (born c.250, died 336 AD) who voiced an interpretation of the difference between the denotatum θεὸς and the denotatum ὁ θεὸς in, for instance the Gospel of John, leading to that interpretation being denounced as heretical.
>
> Which returns us to the problems of exegesis and denotata, and the axioms of my weltanschauung of pathei-mathos..."

Then, in their original language, he proceeded to give a quotation from the Quran (Ayat 63 of Surah 25), a fragment of a poem by Sappho, and The Gospel According To Matthew 5: 3–10, followed by his own translations, writing that "[those] interpretations of mine illustrate the problems of exegesis, and why my preference, now and for over a decade, is and has been for the wordless perceiverations of empathy and of a personal pathei-mathos."

In his later text *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, he wrote:

> "One of the many questions I have saught to answer over the past decades concerns religion, exegesis, and the Fallacy Of Appeal To Authority; and in particular regarding religions which rely on written texts such as in the matter of Christianity the texts of the New Testament, the oldest of which were written in Hellenistic Greek.
>
> However, and again in the matter of Christianity, most of the followers of that religion depended on, and depend upon, translations of such written texts with, for example, Ministers and preachers and others quoting whatever translation(s) they accepted or accept when sermonizing about Christianity. In effect, therefore, they were mostly unknowingly committing the Fallacy Of Appeal To Authority with regard to the translation or translations they accepted or accept as their authority. In effect, their faith, their belief, was and is rooted in others, not in their own research using primary sources and on logical deductions based on that research.
>
> in the matter of Christianity this committance of the Fallacy Of Appeal To Authority resulted in accusations of heresy, in schisms, in reformation, counter-reformation, with the attendant

> conflicts, intolerance, personal suffering, imprisonment, and deaths. Basically because one side believed (often fanatically, as in the matter of Cromwellian English Puritans) that they were 'right' and doing God's work. Was Cromwell, for example, or any of his followers, familiar with the Hellenistic Greek text of the New Testament and did their own translations of those texts and thus made decisions based on such translations? Or did they simply accept some translation or translations as their authority and thus committed the Fallacy Of Appeal To Authority?
>
> Which questioning was one reason I developed my individualistic philosophy (pedantically, weltanschauung) of pathei-mathos where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us." [11]

A Resolution?

The conflicting need for some supra-personal spirituality to presence the numinous within and the knowledge regarding how exegesis of religious texts can and does cause and has caused conflict and suffering has, as some recent writings by Myatt apparently reveal, been solved.

In his *One English Early Morning*, written in September 2025, he asked then answered the question that had perplexed him for over a decade:

> "Is the answer, or an answer, embedded in a religious weltanschauung which guides and has for centuries guided many others and which offer modes of personal expiation for suffering-causing deeds done? Is an answer in music such as in some compositions by JS Bach and Vivaldi? Is an answer embedded in my weltanschauung timorously termed the 'numinous way of pathei-mathos' and in the ἀπόλογος titled *Understanding And Rejecting Extremism*? Or is an answer already wordlessly presenced within me in particular and incurable physical afflictions of old-age and hence in an acceptance of the need of and a gentle gratitude for the kindness of others?
>
> How to know, how to choose, without a particular Certitude-of-Knowing? All I sense now as, outside, life-bringing rain begins to fall on the dry soil around, are the empathic answers of a personal love, of a personal Uncertitude-of-Knowing, seeding as they can, in my experience, a tolerance and a certain humility; healing as such love and humility does and has done the impersonal hatred, the impersonal intolerance, and the impersonal prejudice that afflicted me for forty or so years and which, often encoded by denotata, seems to still afflict so many others despite our centuries-old human culture of pathei-mathos." [12]

Selann Ibotæ
February 2026

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[1] Pathei-Mathos, πάθει μάθος, is described by Myatt in Appendix VII of the seventh edition of his book *The Numinous Way Of Pathei-Mathos* in the following terms:

> "The Greek term πάθει μάθος derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning learning from adversary, or wisdom arises from (personal) suffering; or personal experience is the genesis of true learning.
>
> When understood in its Aeschylean context, it implies that for we human beings pathei-mathos possesses a numinous, a living, authority. That is, the understanding that arises from one's own personal experience - from formative experiences that involve some hardship, some grief, some personal suffering - is often or could be more valuable to us (more alive, more relevant, more meaningful) than any doctrine, than any religious faith, than any words/advice one might hear from someone else or read in some book.

> Thus, pathei-mathos, like empathy, offers we human beings a certain conscious understanding, a knowing; and, when combined, pathei-mathos and empathy are or can be a guide to wisdom, to a particular conscious knowledge concerning our own nature (our physis), our relation to Nature, and our relation to other human beings, leading to an appreciation of the numinous and an appreciation of virtues such as humility and εὐταξία."
>
> Printed version: ISBN-13: 978-1484096642
> Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[2] Kaplan, Jeffrey. *Encyclopedia of White Power: a Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000, p. 216ff; p.512f.

[3] *The Consolation Of A Viator*, included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. ISBN 978-1502396105. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2014/10/one-vagabond-pathei-mathos.pdf

[4] A similar sentiment is expressed in his 2012 essay *Pathei-Mathos: Genesis of My Unknowing*,

> "There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.
>
> Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all.
>
> Instead, it was a gift offered to me by two others - the legacy left by their tragic early dying. That it took not one but two personal tragedies - some thirteen years apart - for me to accept and appreciate the gift of their love, their living, most surely reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism." Included in the archive (pp.670-671) of his website (2012-2023) at https://davidmyatt.files.wordpress.com/2024/02/davidmyatt-website-feb24.pdf

[5] *Some Questions For DWM*, included in *One Vagabond In Exile From The Gods*, op.cit.

[6] *Numinous Expiation,* 2012. Included in *A Necessary Remembering*, https://davidmyatt.wordpress.com/2026/02/22/a-very-necessary-remembering/

[7] Included in the archive (pp.559-562) of his website, op.cit.

[8] *Catholic Still In Spirit?*, 2015. https://davidmyatt.wordpress.com/numinous-expiation/a-catholic-still-in-spirit/

[9] *Individual Judgement, Authority, And Governance*, 2025. Included in *The Application Of The Numinous Way*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/10/applying-the-numinous-way.pdf

[10] *The Gospel According to John, Translation And Commentary, Volume I, Chapters 1 - 5*, 2017. https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf

[11] *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, 2024. https://davidmyatt.wordpress.com/

wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

[12] *One English Early Morning*, 2025. https://davidmyatt.wordpress.com/2025/09/03/one-english-early-morning/

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A Portent?

After years of neglect in academia it appears that Myatt's rejection of extremism and development of a modern philosophy, what he now terms a personal weltanschauung, has received some attention. The book, *Contemporary Far-Right Culture: The Art, Music, and Everyday Practices of Violent Extremism* by Marc-André Argentino, Amarnath Amarasingam, published by Taylor & Francis in Sep 2025, ISBN 978-1032546155 , has what the authors term 'a case study', albeit a brief one, devoted to David Myatt. The following screenshot captures the gist:

This vision also testifies to Myatt's racism. In the previously mentioned pamphlet on violent leaderless resistance, Myatt mentioned diverse enemies – the dangerous out-group – that include "Zionists."[75] In his view, society's decline was directly connected to the presence of Jews and other minority groups in Europe, especially the UK, thus becoming key actors to target with violent actions.

Although philosophy clearly shaped Myatt's and ONA's violent ideology, such a case study can also provide a different positive angle on the impact of philosophy on extremism. Interestingly, Myatt himself has argued that philosophy healed him from extremism. By developing a personal philosophy, named "Pathei Mathos," which openly recalls ancient Greek philosophy in its words and doctrines, Myatt rejected any form of violent extremism. In particular, he renounced "the national-socialism of Adolf Hitler" as "un-wise, based on a mis-understanding of human nature."[76]

This critique is based on his more general discussion on the concept of abstraction, which indirectly recalls the historical Nazi and Fascist weaponisation of Plato's philosophy. It is probable that Myatt's treatment of the concept comes from the influence of Nietzsche and his anti-Platonism. According to Nietzsche, abstractions "originate by equating what is unequal," from "arbitrarily dropping the individual differences,"[77] and they become problematic because they are projected as the underlying causes of individuals, as in the case where honesty is projected as the cause for honest behaviours and used as an explanatory principle.[78] Myatt similarly recognises the problem of using abstractions for evaluating individual worth and considers this approach as a defining element of National Socialism.[79] In particular, he argued that:

> Identity became a matter of individuals being classified – by themselves, others, and by the State – according to certain chosen abstract criteria based on "race" and heritage.[80] The error of abstractionism – of using existing abstractions and manufacturing other abstractions and using these as the source of ethics, of judgement, and so ascribing a value to them – is the error of *Ὕβρις*.[81]

The conclusion he draws from this analysis of abstractions is that "the enforced herding of people into concentration camps on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman."[82] More generally, he opposed racial war and political violence "because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction."[83]

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Some of the citations are:

74. Myatt, *Some Recollections of a Wyrdful and Extremist Life*, 91.
75. Myatt, *A Practical Guide to the Strategy and Tactics of Revolution*, 21.
76. David Myatt, *Analysing and Rejecting National Socialism*, 2012, 5.

79. Myatt, *Analysing and Rejecting National Socialism*, 8.
80. Myatt, *Analysing and Rejecting National Socialism*.
81. Myatt, *Analysing and Rejecting National Socialism*, 9.
82. Myatt, *Analysing and Rejecting National Socialism*, 8.
83. Myatt, *Analysing and Rejecting National Socialism*, 10.

The authors conclude:

> As the case study of David Myatt has highlighted, the weaponisation of philosophy by the contemporary far-right is a concerning reality that needs careful evaluation. Myatt's philosophical beliefs have shaped the ideologies of terrorist and extremist organisations, especially ONA, which have a deep impact on transnational far-right thinking. In his words, philosophy has constituted a core factor in his pathway to radicalisation. However, it is worth mentioning that philosophical thinking also helped Myatt to reject violent extremism and counter far-right narratives and ideas.

The book may be a current exception to the now established rule regarding how Myatt should be and is being and has been perceived in academia and indeed elsewhere, or it may portend a more scholarly approach to a much vilified, and in our view misunderstood, modern philosopher who learned his trade not in academia but through a personal pathei-mathos.

Tau Sigma Omicron
March 2025

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Two of the works by Myatt cited above are available on his weblog in pdf format and in one case as a printed book.

° *Some Recollections of a Wyrdful and Extremist Life*, (i) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf (ii) Printed version ISBN 9781484110744
° *Analysing National Socialism*, gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

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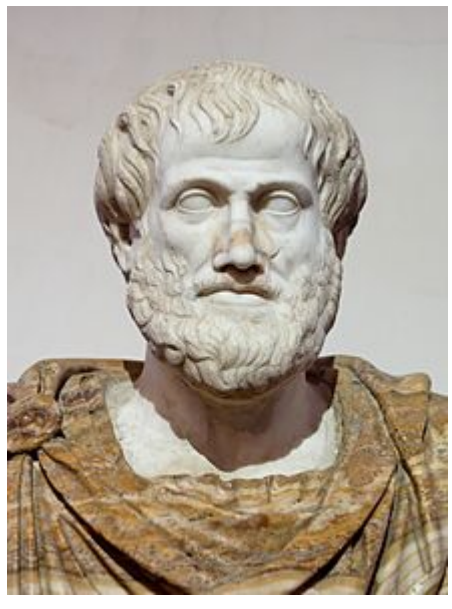
Some Signs Of Our Era



Aristotelis Hermeneutica Analytica Elenctica ex recensione Immanuelis Bekkeri seorsum edita
1843

Ἔστι δὴ τῶν ἐν τῷ διαλέγεσθαι λόγων τέτταρα γένη, διδασκαλικοὶ καὶ διαλεκτικοὶ καὶ πειραστικοὶ καὶ ἐριστικοί· διδασκαλικοὶ μὲν οἱ ἐκ τῶν οἰκείων ἀρχῶν ἑκάστου μαθήματος καὶ οὐκ ἐκ τῶν τοῦ ἀποκρινομένου δοξῶν συλλογιζόμενοι (δεῖ γὰρ πιστεύειν τὸν μανθάνοντα), διαλεκτικοὶ δ´ οἱ ἐκ τῶν ἐνδόξων συλλογιστικοὶ ἀντιφάσεως, πειραστικοὶ δ´ οἱ ἐκ τῶν δοκούντων τῷ ἀποκρινομένῳ καὶ ἀναγκαίων εἰδέναι τῷ προσποιουμένῳ ἔχειν τὴν ἐπιστήμ (ὃν τρόπον δέ, διώρισται ἐν ἑτέροις), ἐριστικοὶ δ´ οἱ ἐκ τῶν φαινομένων ἐνδόξων, μὴ ὄντων δέ, συλλογιστικοὶ ἢ φαινόμενοι συλλογιστικοί.

Περὶ μὲν οὖν τῶν ἀποδεικτικῶν ἐν τοῖς Ἀναλυτικοῖς εἴρηται, περὶ δὲ τῶν διαλεκτικῶν καὶ πειραστικῶν ἐν ἄλλοις· π δὲ τῶν ἀγωνιστικῶν καὶ ἐριστικῶν νῦν λέγωμεν.

"Rational discourse can be divided into four categories: didactic, dialectical, peirastic, and eristic..."

It is no longer surprising, for me and for a minority of others, how many people in this modern technological age:

§ seem to lack the ability to use logical reasoning when writing about or discussing a subject;
§ do not research a subject for themselves using scholarly methodology and primary sources;
§ commit fallacies of reasoning such as appeal to authority and ad populum; {1}{2}
§ use an Internet resource such as 'wikipedia' as a source of information about a subject even though it is a tertiary source and thus is based on interpretive secondary sources.

Scholarship And Primary Sources

For centuries in the West, primary sources - not secondary nor tertiary sources - have been regarded as the means for an individual to acquire a scholarly, an unbiased, knowledge of a subject, or a person, or a group or of some event historical or otherwise.

Primary sources include contemporaneous manuscripts, books, writings, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials that individuals have used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. The more primary sources used the more scholarly the work, with the criteria of scholarship being: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Secondary sources are those whose authors have not used only primary sources and drawn logical conclusions from those primary sources, but who reference and use the opinions, the interpretations and the conclusions of others, and/or who present their own opinion, interpretation, of a scholarly work or works by an author or authors who has or have only used primary sources.

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by study.

Scholarly (skǫ·lărli), *a.* [f. SCHOLAR + -LY 1.]
Not in Johnson or Todd.
Pertaining to, or characterizing, a scholar; befitting, or natural to, a scholar; learned, erudite.

Learned:

2. Of a person: In early use, that has been taught; instructed, educated. In later use with narrowed sense: Having profound knowledge gained by study, esp. in language or some department of literary or historical science; deeply-read, erudite. Const. *in*. † *of*. (Superseding the earlier LERED.)
Learned society: a society formed for the prosecution of some branch of learning or science.

However, in this era where the interpretations, the opinions, the often fallaciously made conclusions, of others are readily available by means of printed articles and books, by the Media, and by mediums such as the Internet, this personal, scholarly, rational, slow way to acquire a balanced knowledge and understanding of a subject is a dying, unpopular, Cræft {3} even in academia. For the designation 'academic' in this era does not necessarily imply that a person who is employed in academia is learned, erudite, in a particular subject. Instead, it is often the case that a published work by a modern academic is not based on their own detailed scholarly research using primary sources but on the opinions and/or on the conclusions and/or the interpretations of others, and thus often on fallacies such as Appeal to Authority. {1}

The Ability Of Logical Reasoning

An illustration of how the ability to use logical reasoning seems to have declined in the past hundred or more years are questions about Euclidean geometry asked of candidates for entry into the Royal Military College, Sandhurst, in the 1860s. For Euclid's Στοιχεῖα dating from c.300 BCE is a masterpiece of logical reasoning. It begins with definitions and axioms; then propositions are stated with the necessary logically derived proof of the propositions. In the English-speaking world textbooks such as the one titled *The Elements of Euclid*, first published in 1862 with reprints published until 1903, were used in schools and centres of learning in order to develop the ability of logical reasoning.

AXIOMS.

1. Things which are equal to the same thing are equal to one another.

2. If equals be added to equals the wholes are equal.

3. If equals be taken from equals the remainders are equal.

4. If equals be added to unequals the wholes are unequal.

5. If equals be taken from unequals the remainders are unequal.

6. Things which are double of the same thing are equal to one another.

7. Things which are halves of the same thing are equal to one another.

8. The whole is greater than its part.

9. Magnitudes which can be made to coincide with one another are equal to one another.

[This method of placing one geometrical magnitude upon a second is called the method of **superposition**, and the first magnitude is said to be **applied** to the other.]

10. Two straight lines cannot enclose a space.

This axiom should be extended thus:
If two straight lines coincide in two points, they must coincide both beyond and between these points.

11. All right angles are equal to one another.
[This axiom admits of proof; see Note to I. 14.]

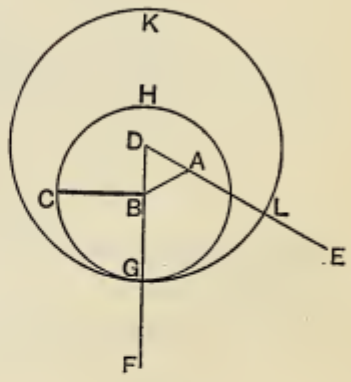
12. If a straight line meet two straight lines, so as to make the two interior angles on the same side of it together less than two right angles, these straight lines, being continually produced, shall at length meet on that side on which are the angles which are less than two right angles.

Proposition 2. Problem.

From a given point to draw a straight line equal to a given straight line.

Let A be the given point, and BC the given straight line:
it is required to draw from the point A *a straight line equal to* BC.

Construction. Join AB, [*Post.* 1.
and on it describe the equilateral triangle DAB, [I. 1.
and produce the straight lines DA, DB to E and F. [*Postulate* 2.
With centre B and radius BC, describe the circle CGH,
meeting DF at G. [*Postulate* 3.
With centre D and radius DG, describe the circle GLK,
meeting DE at L. [*Postulate* 3.
AL shall be equal to BC.



Proof. Because the point B is the centre of the circle CGH,
BC is equal to BG. [*Definition* 15.
Also because D is the centre of the circle GLK,
DL is equal to DG; [*Definition* 15.
and DA, DB parts of them are equal; [*Definition* 23.
therefore the remainders AL, BG are equal. [*Axiom* 3.
But it has been shewn that BC is equal to BG;
therefore AL and BC are each of them equal to BG.
But things which are equal to the same thing are equal to one another. [*Axiom* 1.

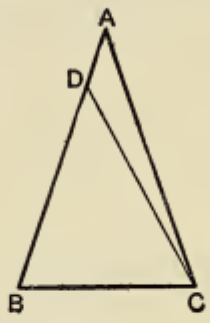
Therefore AL is equal to BC.

Wherefore *from the given point* A *a straight line* AL *has been drawn equal to the given straight line* BC. [Q.E.F.

Proposition 6. Theorem.

If two angles of a triangle be equal to one another, the sides also which subtend, or are opposite to, the equal angles, shall be equal to one another.

Let ABC be a triangle, having the angle ABC equal to the angle ACB:
then the side AC *shall be equal to the side* AB.



Construction. For if AC be not equal to AB, one of them must be greater than the other.

Let AB be the greater, and from it cut off DB equal to AC the less, [I. 3.
and join DC.

Proof. In the triangles DBC, ACB,
because { DB is equal to AC, [*Construction.*
and BC is common to both triangles,
and the angle DBC is equal to the angle ACB, [*Hypothesis.*
therefore the triangles are equal in all respects, [I. 4.
the less to the greater; which is absurd. [*Axiom* 8.
Therefore AB is not unequal to AC, that is, it is equal to it.

Wherefore, *if two angles, etc.* [Q.E.D.

Corollary. Every triangle, which has three equal angles, is also equilateral.

Hence why candidates for Sandhurst were asked questions such as the following in order to show their ability to use logical reasoning.

1. Make a triangle of which the sides shall be equal to three given straight lines, *but any two whatever of these must be greater than the third.*

How does the construction in this proposition fail when the condition in italics is not fulfilled.

2. To a given straight line apply a paralellogram which shall be equal to a given triangle, and have one of its angles equal to a given rectilineal angle.

Could a rectangle be described on a line of any magnitude equal to any given equilateral triangle.

1. Describe an equilateral and equiangular pentagon about a given circle.

Compare the areas of the equilateral and equiangular pentagons inscribed in, and circumscribed about, the same circle.

2. When, according to Euclid, are four geometrical magnitudes proportional? Prove that triangles which have the same altitude are to one another as their bases.

Show that every trapezium is divided by its diagonals into four triangles which are proportional to one another.

How many people living in the West - from candidates to the Armed Forces, to politicians, journalists, academics, 'experts' and lay people who pontificate about a subject they have not personally researched in a scholarly manner using primary sources - could answer questions such as the above? How many could logically present arguments for their publicly expressed opinions and beliefs regarding a subject or a person?

Very few, with the majority committing fallacies of reasoning such as appeal to authority and ad populum, and/or supinely using an Internet resource such as 'wikipedia' as a source of information regarding a subject about which they are publicly expressing opinions.

Conclusion

This inability, by those publicly pontificating about a subject or about a person, to use logical reasoning, to not personally undertake research using scholarly methodology and primary sources; this committal of fallacies of reasoning such as the appeal to authority and ad populum, and this use an Internet resource such as 'wikipedia' as a source of information about a subject or a person, is not only an indictment of our modern era and societies but also of how far our modern societies, despite their often mandatory schooling of children and their tertiary educational system, is a departure from the cultured, rational, way of personally acquiring a balanced knowledge and understanding of a subject or of a person.

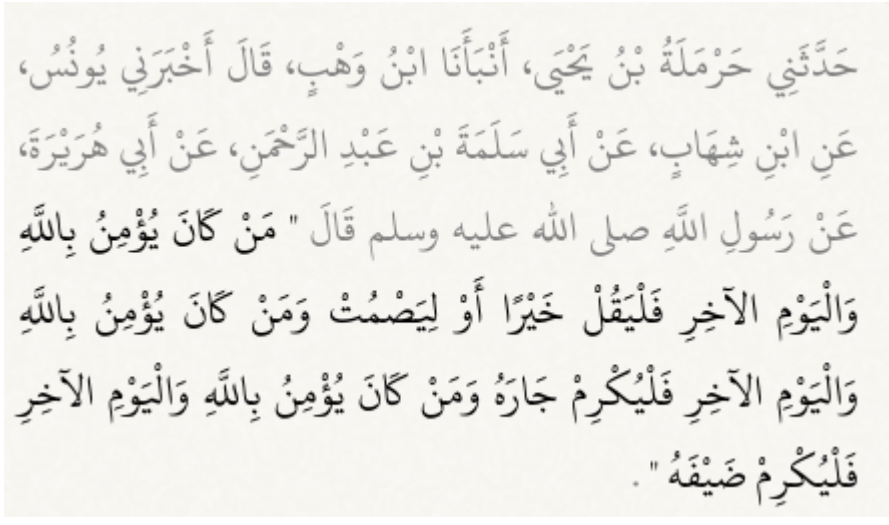
In many respects such public pontificating is often reminiscent of the 'witch trials' in less enlightened times when individuals were accused of witchcraft based on hearsay and statements by those motivated either by an ignoble zealotical religious belief and/or because of some personal ignoble reason. {4} In our era, it is often adherence to some political belief, or a lack of the ability to use reason and personal research as a personal guide.

Whatever the cause, there is a 'following of the crowd', or a naive believing in what some 'authority' or 'expert' or spokesperson of some government or policy group or secondary source or some medium such as a newspaper or some digital resource such 'wikipedia' or 'social media' states about a subject, a topic, or about a person.

That is, there is the same unfairness, the same lack of reasoning, the same use of rumours, as occurred during those witch trials. Will we human beings, therefore, ever *en masse* adopt the maxim of being fair, honourable, and thus remain silent about what we personally have no rationally acquired or direct personal knowledge of?

For, thousands of years ago, Sophocles wrote: οὐκ οἶδ᾽ ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ, "I do not know, [and] about things I cannot judge for myself, I prefer to be silent." (Oedipus Tyrannus, 569)

Similarly, centuries later, and in a Hadith, it was recounted that the Prophet Muhammad said: "He who believes in Allah and the Last Day should either speak honourably or be silent..." (Muslim ibn al-Hajjaj al-Naysaburi, Book 1, 47a)

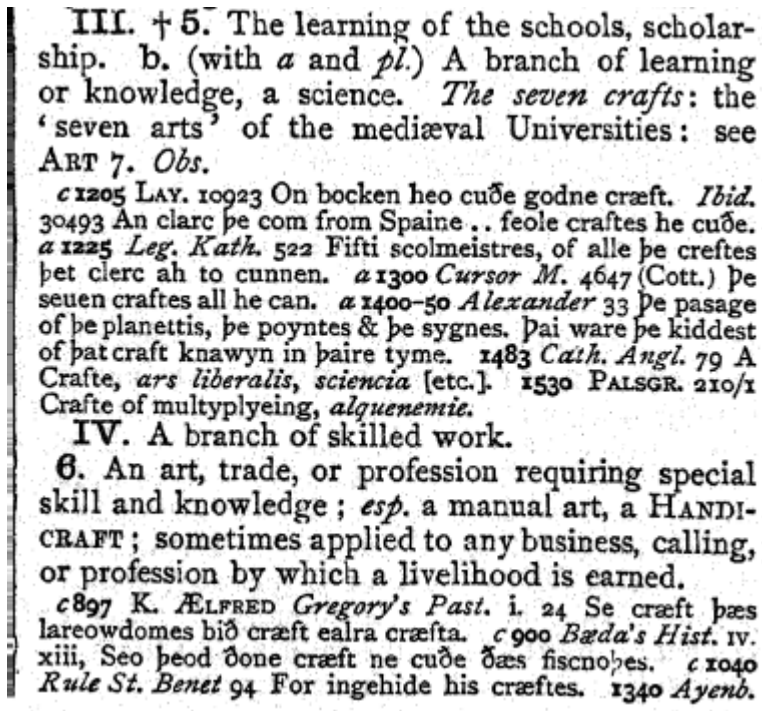


حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ " .

Haereticus The Grandmother
March 2024 CE
27 Shaban 1445 AH

{1} Cræft: this older spelling implies more than the modern usage associated with the word 'craft'.

Cræft



III. † **5.** The learning of the schools, scholarship. **b.** (with *a* and *pl.*) A branch of learning or knowledge, a science. *The seven crafts*: the 'seven arts' of the mediæval Universities: see ART 7. *Obs.*

c **1205** LAY. 10923 On bocken heo cuðe godne cræft. *Ibid.* 30493 An clarc þe com from Spaine .. feole craftes he cuðe. *a* **1225** *Leg. Kath.* 522 Fifti scolmeistres, of alle þe creftes þet clerc ah to cunnen. *a* **1300** *Cursor M.* 4647 (Cott.) Þe seuen craftes all he can. *a* **1400–50** *Alexander* 33 Þe pasage of þe planettis, þe poyntes & þe sygnes. Þai ware þe kiddest of þat craft knawyn in þaire tyme. **1483** *Cath. Angl.* 79 A Crafte, *ars liberalis, sciencia* [etc.]. **1530** PALSGR. 210/1 Crafte of multyplyeing, *alquenemie.*

IV. A branch of skilled work.

6. An art, trade, or profession requiring special skill and knowledge; *esp.* a manual art, a HANDICRAFT; sometimes applied to any business, calling, or profession by which a livelihood is earned.

c **897** K. ÆLFRED *Gregory's Past.* i. 24 Se cræft þæs lareowdomes bið cræft ealra cræfta. *c* **900** *Bæda's Hist.* IV. xiii, Seo þeod ðone cræft ne cuðe ðæs fiscnoþes. *c* **1040** *Rule St. Benet* 94 For ingehide his cræftes. **1340** *Ayenb.*

{2} The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a modern statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The opposite of the appeal to authority is personal research by scholarly means of a subject, or of person, using only primary sources.

{3} The fallacy of ad populum is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

{4} The trials at Salem, Massachusetts, have been well-described. For an account of the less well-known Scottish

trials, qv. Julian Goodare, *The Scottish Witch-Hunt In Context*. Manchester University Press, 2002.

An account from 1696, a year after the execution by hanging and then by bonfire of Katherine Campbell, replete with the prejudices, intolerance, and the religious fervour of the period, is provided in the reprint titled *A History Of The Witches Of Renfrewshire* published in 1877. For example:

> II.—Albeit witchcraft be the greatest of crimes, since it includes in it the grossest of heresies, and blasphemies, and treasons against God, in preferring to the Almighty his rebel and enemy, and in thinking the devil worthier of being served and reverenced, and is accompanied with murder, poisoning, bestiality, and other horrid crimes: yet I conclude only from this, that when witches are found guilty, they should be most severely punished, not with scourging and banishment, as the custom of Savoy was related to be by Gothofred, hoc tit. but by the most ignominious of deaths. Yet from the horridness

The Christian religious fervour of belief of the era is evident in such passages as:

> But that there are witches, and that they are punishable capitally, not only when they poison or murder, but even for enchanting and deluding the world, is clear by an express text, Exod. xxii. verse 18.,—"Thou shalt not suffer a witch to live." And it is observable, that the same word which expresses a witch here, is that which is used in Exod. vii. to express those magicians who deluded only the people by transforming a rod into a serpent, as Moses had done, though no person was prejudged by their cheat and illusion. Likeas, Lev. xxix. and 27. It is ordained that "a man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Which laws were in such observation amongst the Jews, that the witch of Endor, 1 Sam. xxviii., was afraid to use her sorcery before the king, because the king had cut off those who had familiar spirits and wizards out of the land. And so great indignation did the eternal God bear to this sin, that he did destroy the ten tribes of Israel because they were addicted to it.

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